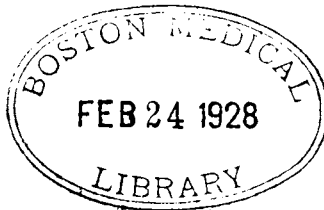


THE
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PHRENOLOGICAL JOURNAL
AND
MISCELLANY.

VOL. X.

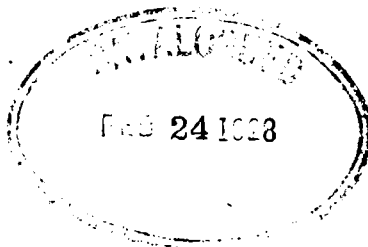
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"I LOOK UPON PHRENOLOGY AS THE GUIDE OF PHILOSOPHY, AND THE
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LOGY, IS A PUBLIC BENEFACTOR."

HORACE MANN.



PHRENOLOGICAL PRESS OF
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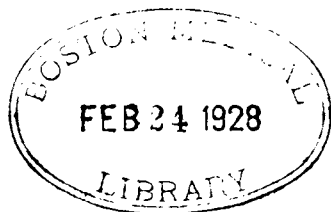
CONTENTS.

	PAGE.		PAGE
Amusements—New Year	9	Extract from a private letter	231
Animal Heat, Regulation of	89, 158	Excerpts	232
Anatomical Knowledge for Women	94	Edinburgh Quarterly	291
Alimentiveness—Its Adaptation, etc.	122		
A Home for All	152	Famine Statistics	37
Approbateness—Its Definition, etc.	213	Friends of our Cause	40
Amativeness—Its Location, etc.	241	Fruit as Diet, its propagation	86
A Contrast—Professor Tholuck and Micah Emerson	256	Female Writers	125
Almanacs, Tobacco and Water Cure	260	Friend in Lafayette, Ky.	157
A Co-worker	267	Folger, Jethro S., Letter from	146
Asthma Cured by Water	269	Fowler, O. S.	162
Astronomy, Familiar Lesson on	293	Fascination, Notes on	164
Amativeness, etc.	302	Female Physicians	204
Allston, Washington, Character of	329	Farming, Promotive of Longevity	228
Animal Magnetism	351	Fruit by the way-side	357
Age of Statesmen	356		
Absence of Sun and Air	357	Great Curiosity	67
		Genius, Physiology of	211
Blood Relations, Marriage of	39	Gambling, a Youth Victimized by	281
Baltimore Phrenological Society	103		
Building, a New Mode of	126	Hang Him	55
Bread, Good	164	Heat Generator	61
Banvard, John, Character of	179	Hereditary Descent, etc.	79, 114
Benevolence—Its Definition, etc.	179	Human Magnetism, Lectures on	97
Boys out of Employment	226	Hunt, Freeman, Character of	105
Beautiful, Love of the	234	Home for All	126, 152
Boiled Corn and Wheat with Fruit	281	Human Magnetism, An important cure	139
Bush, George, Character of	287	How to Investigate Phrenology	195
Beginning Life Right	320	Hitchcock, Dr. David K., Character of	205
		Howe, Dr.	211
Constructiveness—Its Definition, etc.	22	Haggerty, John, Character of	212
Clairvoyance—Its Harmony with known laws	22	Hereditary	226
Coincidence	30	Hosford, Charles	260
Causality, Constructiveness, Perceptive Powers, Benevolence	35	Hydrophathy	266
Cheap Postage	37	Henry Ward Beecher and Phrenology	367
Channing on War	82	Human Life estimated by Pulsation	391
Case of Somnambulism	101		
Conservation and Progression	162	Inhabitiveness—Its Definition, etc.	55
Cautiousness—Its Definition, etc.	155	Is brute Immortal or man Mortal	196
Continuity, Connubial Love, etc.	192	Idleness, Lecture on	342
Crossing the breed in Animals	226		
Chinese Skulls	260	Kindness, Power of	17
Chestnuts an article of Diet	318	Kindness—Illustrations of the law of	177
Correspondent Answered	320		
Communication from Cambridge, Eng.	322	List of Specimens	129
Communications	323	Ladies, Teaching Phrenology to	124
Character of William Blake	361	Love, Power of	151
Clairvoyance	371	Ladies' Repository	226
Communication from Liberty, Ill.	382	Lines on a Phrenological Bust	229
Concord Phrenological Society	388	Longevity	315
		Little Minds	322
Destructiveness—Its Definition, etc.	84		
Disobedient Girl, Character of	201	Moree, Professor S. B. F., Character of	18
Duty of Employers	286	Mann, Hon. Horace	27
Distinguished Men from long-lived Stock	296	Marriage	185
		Murdoch, James E., Character of	223
Eadale, Dr., and Mesmerism	39	Maternity	256
Edinburgh Phrenological Journal	40	Matrimonial Society	262
English Operatives, Deformity of	133	Mesmerism Triumphant	270
Explanation	158	Methodists, Phrenology and Mesmerism	284
Engle, Dr., Nathan	198	Methodist Episcopal Church	317
Extract	225	Maternal and Filial Love	324
		Magnetism, A Science	336
		Mind, the Power of	355
		Maxims and Morals for Merchants	356

	PAGE.		PAGE
Monarchy doing what Republicanism should do, but leaves undone	378	Queries Answered	193, 290
Organism of the Temperaments, indicating Character	31, 53, 312, 337	Questions and Answers	161, 230
Opium Takers, Turkish	197	Quakers, Longevity of	356
Our Journal in the Family	288	Remarkable Calculation	165
Phrenological Societies	32, 40, 100, 103, 325	Reform, wrong way and right way to effect it	224
Phrenology and Physiology, Lectures on	38	Resolution of Thanks	231
Professor Silliman	40	Republicanism, the true Form of Government	308, 348
Phrenology Dead	68	Reform, Poetry	327
Persecution for Phrenology's sake	71	Reformers, Encouragement to	352
Phrenology of the Mexicans	77	Religious Bonnets	380
Phonography and Mr. Dyer	88	Scotch Newspaper	30
Phrenology in Essex county, N. Y.	98	Strong Women	71
" in Cincinnati	98	Save Skulls	72
Phrenological Discussion	98	Stayman, Dr. Joseph	73
Phrenology in Southington, Ct.	99	Smith, E. A., Character of	101
" in Houston, Texas	103	Somnambulism, A Case of	194
" in Alabama	121	Small Pox	224
" in Portland, Maine	128, 198	Science and Morals	227
Phrenological Chart	131	Spirituality	227
Phrenology in Hebron, Connecticut	132	Semi-Annual Prospectus	228
" in Baltimore	134	Social Faculties, Morbid	228
" in Washington	135	Skulls, Chinese	260
" in Abington, Mass.	135	Startling Fact	330
" in Dunville, Pa.	136	Spirituality Illustrated	328
Pratt, Zadok, Character of	137	Spotted Negro	353
Phrenological Meeting in Westmoreland, Pa.	166	Spiritual Phenomena, or Prevision	383
Phrenology, Tendencies of	175	The Tenth Volume of the Journal	10
Pathological Fact	188	Todd, Charles S., Character of	41
Progression, A Law of Things	189, 208	Tobacco	103
Phrenology in Boston	193	Two Sides to a Question	135
" in Fairfield, O.	194	The Rich and the Poor	165
Phrenological Journal, The American, poetry	196	The Skull of an Indian	178
Phrenology in Saco, Maine	198	The Shorter Catechism	224, 267
" in N. H., Mr. Tooley	203	Take Down those Bars	225
" in Fowler, O.	223	They are Coming, Poetry	255
Phrenological Advocates, names of	261	Talk about Children	259
Phrenology in Irving College, Tenn.	262	Tobacco and Health Almanac	292
" in Glasgow, Scotland	278	The Present, Poetry	354
Phrenological Fact	287	Temperaments, the Organism of	368
Phrenological Tract Society	315, 357, 380	The Various Stages of Mesmeric Condition	385
Phreno-Pathological Fact	320	Vagabond Children	260
Phrenology applied to training Children	321	Views of Distinguished Phrenologists on Religion	263
" in Columbia, Pa.	322	Valedictory	392
" in West Brookfield, Mass.	326	Woman, her Character, etc.	25, 218, 244
Precocious Development, Danger of	341	Who are the Happiest Men	176
Phrenologists	350	Woman Defined	194
" in Missouri	360	Water Cure in Fever	207
" in Mississippi	360	Wisner, Henry	287
" in Utica, N. Y.	373	Want of Fresh Air	288
" and the Details of Character	375	Water-Cure	358, 359
Phrenology as applicable to the Horse	379	Young Men, their capabilities, etc.	15, 149, 249
Perseverance Unequaled	381	Young Men, Demands of the Age on	252
Pathological Phrenology	382	Zimmerman Institute, its Rules	288
Phrenology in Martha's Vineyard, Mass.	383		
" in Salem Ohio	384		

ILLUSTRATIONS.

Professor Samuel B. F. Morse, Front view	18	James E. Murdoch	233
" " " Side view	20	Masculine and Feminine Forms	246
Charles S. Todd	41	Professor Tholuck	256
Location of Adhesiveness	55	Micha Emerson	257
Shape and Structure of the Lungs	62	Dr. David K. Hitchcock	265
E. A. Smith	73	Centre of the Brain	290
Specimen of great Longevity	82	Galileo	295
Gottfried and Eustache, Back and Front view	85	Professor George Bush	297
Freeman Hunt	105	Amativeness, Large and Small	303
Big Thunder and Mc Che Ke Le A Tah	115	An Infant	304
Vitellus	122	Dr. Edson	313
Zadok Pratt	137	I. T. Reed	314
Octagon Diagram	153	Edgar and John	321
Cautiousness, Large	156	Washington Allston, Front view	329
John Banvard	168	" " Side view	331
Indian Skull, Front and Side view	178	Four Temperaments	338
Gosse and Gottfried, Side view	179	William Blake, Front view	361
John Haggerty	212	" " Side view	362



AMERICAN PHRENOLOGICAL JOURNAL.

ARTICLE I.

AMUSEMENTS.—THE HOLYDAYS, AND THE NEW YEAR.

MAN requires AMUSEMENT as much as he requires food or breath; because the former is as imperiously demanded by a primitive faculty and law of his being as the latter. Nor can any thing be made to contribute more to his intellectual and moral improvement, and especially to his social enjoyments, than such amusements as MIGHT be devised and executed. They could and should be made a most powerful instrumentality for binding all the members of every community inseparably together, in bonds of the most friendly affinity; and thus substitute the most cordial good feeling for those strifes and animosities which now mar and deprave all our communities. See how our thanksgivings bind together families and neighborhoods. Nor will any thing recruit the body and nerve the intellect for powerful exertions more effectually than the best forms of recreation can be made to do. Nor is any thing more promotive of all the vital functions—digestion, circulation, respiration, perspiration, muscular action, etc.—than the hearty laugh; and certainly nothing more effectually rouses all the dormant energies of our being. Nor do I believe any medicines could be employed which would as soon or as effectually make the patient forget his pains, or invigorate the system to expel maladies. And certainly nothing is more promotive of longevity. Nor are many things as injurious to health, talents, morals, or long life, as long-faced Stoicism, or melancholy sobriety. Let us, then, have amusements—purified, laughter-moving, inspiring, and instructive public AMUSEMENTS—and of course times and seasons set apart for this purpose.

Such seasons are furnished us in the “holydays,” and also in our thanksgivings, independence, etc. They also become admirable chronometers, and measure the lapse of time on a great scale. Yet such public days are by no means sufficiently frequent. We should, therefore, make the utmost of what we have, and of course render the “holydays” as merry and delightful as possible.

One custom is associated with Christmas and New Years, which deserves special commendation, and more general adoption—that of making PRESENTS. They are friendly tokens of perpetual remembrance, and thus serve powerfully to fan the fires of good feeling, and obviate dissension between all, givers and receivers, and through them, between their mutual friends. How much they could be made to cement every community in the bonds of conjugal, filial, parental, fraternal, and general affection, is limited only by the extent to which they are interchanged. Let them, then, be reciprocated a thousand-fold. And now we wish you, one and all, a “HAPPY NEW YEAR;” and suiting the action to the word, we shall do our very best to render our wish effectual. We not only say, “BE ye warmed and filled,” but shall also put forth our utmost endeavors to show you how to render this the happiest year of your whole lives, and to make every coming year more and still more happy, as life progresses.

ARTICLE II.

THE TENTH VOLUME OF THE JOURNAL.

KNOWLEDGE is power—power to ACCOMPLISH and enjoy—and these are the sole ends of human existence. How incomparably have recent discoveries in science and the arts promoted success in every department of business, and enhanced the enjoyments of all classes, and in ways innumerable! Take the lucifer match, as a home example, among thousands far more promotive of comfort on a large scale, than this is on a small one. Estimated by their intrinsic worth, or the happiness imparted by their mere possession, or by the innumerable multiplication of every conceivable means of enjoyment to which they are capable of being applied, how vain, how valueless, the gold of Ophir, the honors and powers of kings, and all earthly possessions united, compared with a knowledge of NATURE and her laws; because, since all happiness consists in obeying these laws, and since a knowledge of them promotes their obedience, therefore such knowledge, in the exact ratio in which it is possessed, puts in our hands the only means of enjoying nature and ourselves, by pointing out the indispensable conditions of such enjoyment.

Especially is a knowledge of OURSELVES “power to enjoy and accomplish.” To know beforehand just what we can do, and what not, would save us all that immense time and energy now wasted in attempting what we are inadequate to prosecute with success; and this would of course forestall that chagrin, disappointment, mortification, ill-temper, poverty, and premature death, now so often consequent on “bad luck,” and failure in all departments of business. How happy are we rendered by the

full tide of prosperity, and how miserable by adversity ! Now, a knowledge of ourselves and of nature would enable us to secure the former and avoid the latter, in the exact ratio of such knowledge. Why do the strong-minded and well-informed succeed so much better in life than fools and ignoramuses, but because the former know the most ? And the admitted fact that talents contribute so much and so universally to success, is only another application of that great law, "KNOWLEDGE IS POWER."

How incalculably would a complete knowledge of physiology, or the conditions of health and causes of disease, contribute to personal and general enjoyment—negatively, by informing us just how to avoid the causes of diseases and premature death, those two greatest occasions of human wretchedness and agony, and of course all sickness and physical pain—and positively, by showing us not only how to secure perfect health, and protract life to a "green old age," but also how to redouble every power of body and mind we possess, and of course all our capacities of enjoyment, from the cradle to the grave. ! All this, besides that world of delight consequent on the study of the structure of the human body, its bones, muscles, nerves, organs, and functions, and the perfect adaptation of each to all, and of all to that most wonderful and sublime of all terrestrial manifestations—LIFE !

But, most of all, will a knowledge of the MIND promote our happiness. To know its respective faculties, and what exercise of them all harmonizes with their primitive constitution, and what departs therefrom, is to know good from evil, as well as what constitutes virtue and vice in all possible respects and circumstances, and of course furnishes a perfect rule for regulating all our feelings, actions, and intercourse with God and man. All this, in addition to that thrilling delight experienced by the mind in STUDYING ITSELF, its wonderful powers, its laws of action, and its relations to the body, the external world, and, above all, to its God. Verily, the value of knowledge is infinite !

But such knowledge must be ACQUIRED before it can be enjoyed, or its advantages secured. And such acquisition requires PERSONAL EFFORT of mind. Yet such effort is not a drudgery. On the contrary, nature has implanted in every living, intelligent being, hungerings and thirstings after knowledge, proportionate to the mentality of each individual subject. Say, reader, do you not feel within you an insatiable hankering after universal knowledge, and especially after SELF-knowledge ? How often, while pursuing your various avocations, have you involuntarily exclaimed, "Oh, how I wish I only KNEW more ! How I wish I had, while young, enjoyed the advantages for learning possessed by such and such, or those now proffered to children and youth, or even improved all I did possess. Would to God I could be young again ; how studiously would I IMPROVE MY MIND." Young man, young woman, testify, does not the

feeling pervade, and almost haunt you—"I OUGHT TO GO TO SCHOOL; I MUST study and read more?"

Now, WHY these mental cravings, so intense, so universal? They are implanted for precisely the same reason that hunger is. MIND requires food as much as body, and these resistless hankerings after knowledge are implanted in every human being, in order to COMPEL that very acquisition of knowledge, as well as general exercise of mind, just shown to be every way so promotive of happiness; and their intensity bears an exact proportion, in each individual, to the native energy of his mind. MIND embodies the ultimate end for which every human being is created, and these insatiable mental cravings are incorporated into every mind, to secure that same FEEDING of the intellect which hunger secures to the body. And it is thus imperious, so as to render such feeding absolutely CERTAIN. And as bodily starvation prostrates body, so does the non-gratification of this appetite for study enfeeble the mind. Reader, hast thou felt none of this appetite? Has it become weakened by age or business? Then thou hast proportionally starved and debilitated thy immortal, thy God-like principle. But feed it, and it will again revive; and oh, the increased enjoyment it will pour into every department of thy nature.

"Hereafter I WILL study," I hear one and all exclaim. "My business MUST bend to my intellect; my mind SHALL take precedence over my body. What shall I study?"

NATURE, especially HUMAN nature, as taught by PHRENOLOGY, PHYSIOLOGY, and MAGNETISM—nature, as a WHOLE, not in isolated parts. Though composed of infinite ranges of celestial orbs, with all their appendages, together with our massive earth, and all its countless number and variety of individual things, yet they collectively constitute one stupendous whole, each grand department and every individual creature and thing forming so many connected links in this infinite chain of being, and each bearing the most intimate relation to all. Nor can any separate department, or species, or individual, be fully understood, unless studied in connection with these reciprocal relations, and a knowledge of any one part greatly facilitates the study of all the others.

A knowledge of nature consists solely in understanding her FACTS and LAWS, both of which possess a property of UNIVERSALITY, or infinitude. Thus, gravity governs the earth, and all within and upon it, animate and inanimate, as well as all the suns and worlds of infinite space, together with all their contents—governs universal matter. Those same general principles employed in the human structure, also obtain, slightly modified, to be sure, according to the habits of different species of animals, yet embodying a like general structure and principle of action, throughout every department of the animal kingdom; so that a knowledge of the anatomy of man, or of any animal, greatly facilitates the acquisition of

that of all others. Nor does this correspondence end here. It equally pervades the vegetable kingdom, the leaves of which correspond with the lungs of animals, and have a like capillary structure, and the roots of which bear the same relation to plant and tree which blood-vessels do to animals, and are moreover endowed with the same capillary principle, in their fibrous structure. So, too, the laws of generation govern all seeds, all animals, all that propagates; so that any ascertained law of either may be safely predicated of all the others. In like manner, the study of chemistry borders closely both on agriculture and physiology. Nor can the former be successfully prosecuted, except in connection with both the others; nor either of these without all the others. The intimate relation borne by geology to agriculture, by chemistry to geology, by botany to both geology and chemistry, by mathematics to both mechanics and all the other sciences, by anatomy to mechanics, by physiology to anatomy, and, in short, by every science, that is, by every department of nature, to all the others, individually and collectively, is thrust upon all who take any thing but a most restricted view of some one of them. Every conceivable law of nature is thus governed by this law of universality. Should they not, then, all be studied COLLECTIVELY? That is, instead of studying them, as now, apart from each other, should we not study them all together, as one great WHOLE, and that whole as nature? This principle, so eminently promotive of the acquisition of all knowledge, will be employed in conducting our Journal.

But, most of all, it will expound MAN, not in detached parts, but as a UNITY, and as he stands related to nature. The anatomist is content to demonstrate his corporeal organs, and there leaves him. Physiologists simply treat of the FUNCTIONS of these organs, and say as little as they well can of his anatomy, or mentality, or any thing else but his physiology. Neither pretend to give more than a mere glance at the mind, or especially at those laws of inter-relation with the anatomy and physiology, which alone can convert them to any decidedly practical use. And writers on mind, following this same isolating suit, say nothing whatever of anatomy, or physiology, or of those conditions of the body which so immensely increase or deaden, vitiate or purify, the mind. Yet in no way whatever can mind be studied, except in and by means of its ORGANIC relations; because in no other way is it manifested, or can we know any thing of it, or do any thing with it. Hence the barrenness and futility of their labors thus far. If we would investigate the human mind, we must study it in CONNECTION WITH, and as governed by, its physiological and anatomical laws. If mind and body were strangers to each other, we might understand them separately; but since the reciprocal relations between them are so PERFECT, we must study them correlatively. This UNITARIAN study of man—this study of his anatomy and physiology, as mutually dependent upon and governing each other, and of both as they

reciprocally affect the mind, as well as of the **WHOLE** man, in all his relations—will form the grand text of every number, the theme of every article, and the subject-matter of every sentiment of this volume. Hence the association of Phrenology, Physiology—one department of which embraces Physiognomy—and Magnetism, in our title-page. Phrenology, as expounding the faculties, phenomena, and laws of the human mind; Physiology, in connection with anatomy, as explaining the functions of the body, and teaching the laws and conditions of their healthy action; and Magnetism, as embodying the motive power of both body and mind, together with the phenomena and laws of the vital principle—which doubtless constitutes the grand agent or instrumentality of universal life—all must be studied **COLLECTIVELY**, if we would form any connected view of man as a whole, and this the Journal will endeavor to expound.

The analysis of the respective powers of our nature will, of course, furnish us with many important and wholesome moral suggestions and inferences, of all kinds, and relating to all sorts of subjects, which we shall make free to put forth. This exposition of the elements of humanity will lead us, and even require us, to censure all departures therefrom, and of course to reform whatever wrongs exist among men. Especially shall we apply all this vast range of subjects to human **REFORM** and **PROGRESSION**. Our heart's desire and prayer to God is, that man may be elevated from his present degraded and miserable condition to that exalted and most happy throne, which he was created to occupy, and which he is now putting forth such giant throes to attain. The Journal has already been harnessed into this progressive car, now just moving forward, and labor with might and main to carry it **ONWARD** and **UPWARD**, and hence take full liberty to incorporate into it any and every thing in society, government, politics, general science, agriculture, mechanics, the arts, and the whole range of knowledge, capable of being applied to human weal. Its alpha and omega will be to show its readers **HOW TO RENDER THEMSELVES AND OTHERS HAPPY** by **OBEYING NATURE'S LAWS**.

In doing this, it of course will build on the foundations laid in former volumes, and carry out subjects there commenced. Each number will analyze the phrenological and physiological organization of one or more persons distinguished for something, and point out those organic conditions which cause their mental powers or peculiarities. This will **TEACH THE SCIENCE** in the most effectual manner possible. It will be exactly what amateurs require, and show them how to **EXAMINE HEADS**—the great teacher of Phrenology, after all. It will especially treat what has never before been more than incidentally mentioned in this Journal—the influence on character of the various **COMBINATIONS** of the faculties—this most difficult, yet most important department of phrenological science. The reader will also find, in subsequent articles on other subjects, practical illustrations both of the range of subjects it proposes to treat, and its manner of presenting them.

ARTICLE III.

YOUNG MEN—THEIR CAPABILITIES AND PREPARATION FOR ACTIVE LIFE.
NUMBER I.

He is wisest who undertakes what is best, and in the best manner.

ACTION without an OBJECT implies stupidity or insanity. A law of our being compels us to AIM at some end, in all the great, in all the little efforts we put forth. Indeed, every thing we do is but a cause of the end sought, which becomes the effect desired.

Nor are these ends or motives few or weak. It so is, that the world is full of desirable things, and of every conceivable kind. In other words, man is capacitated to derive a world of infinitely diversified enjoyment from the exercise and gratification of his various faculties; and this gratification constitutes the warp and woof of life—the only end of our existence.

But some objects are MORE DESIRABLE than others; because they confer a higher grade, or a greater amount of enjoyment, or both combined; that is, in phrenological language, because they excite either a higher order of faculties, or else excite them to a higher pitch of action.

It is also so ordered, that a great number and variety of desires may be amalgamated into one grand motive. The latter may be called the PARAMOUNT object, and the former SECONDARY ends. Yet these sub-objects may of themselves be exceedingly valuable and important, because they confer a high order of happiness, besides forwarding the great object in view.

CHOOSE YOUR OBJECT—this is the first business of life. And in making this selection, remember that nothing else compares with it in point of importance. This is to your life, and all its joys and sorrows, what a general is to his army, or the head to the body, or the mind to the man. To live without an object, is to live for nothing; and to live for an inferior object, is scarcely to live at all; while to live for a bad object, is worse than to die on the spot. But behold how vast the array of most exalted motives spread before us for selection, each of them worthy of an angel of light, and also capable of combining many other secondary motives.

This subject can be best illustrated by reference to the phrenological faculties. Some live to eat, drink, and be merry. They may make money, but it is as a means to their ulterior end—sensual indulgence. They may seek friends, but it will be companions with whom to carouse. They talk, and ride, and boast, and dress, but all else is tributary to the great end of their being. But is this worthy of living for? It will do for a brute, but is it exactly the thing for a human being?

Others, again, live mainly to gratify Amativeness; some promiscuously, others privately, and others in wedlock; but is this worthy of becoming the primary end of life? By a law of things, this should be only secondary, and then confined to its natural sphere—the married state. Yet in this sphere, it may be a motive of extraordinary power, and contribute incalculably to whatever other object may be selected. Indeed, unless kept in subordination, it will be well-nigh certain, not only to consume the other ends of life in its fierce fires, but also to burn up even its own self.

Others choose family and friends as their paramount object. So that they can possess a comfortable home, marry well, and have a house full of sons and daughters, they congratulate themselves on having attained life's highest good. Indeed, probably more men live and labor more for their families than all the other ends of life put together; and even then fail to enjoy those families. But should not this also be a sub-motive, instead of the leading one? True, a great many, and a high order of enjoyments, cluster around the fireside. It is well to have

“A little house well filled,
A little wife well willed,
A little farm well tilled,”

and little children all mirth and sweetness. But these domestic faculties can give us just as much happiness, when secondary, as when primary. Moreover, they occupy a lower and posterior position in the brain, and therefore should hardly engross and control all the other faculties. Not that we should forego these pleasures, but that we should make wife, children, and friends promotive of whatever other end we may select as our CONTROLLING ONE.

Certainly we should not live, as in feudal times, to gratify clanish revenge, nor, Ishmael-like, to make common war on our race. Yet how many have lived just to wreak their hands in the blood of their foes, and willingly venture their own lives in order to take that of another!

And is a military object just the one? Does it not consist in gratifying the combative and destructive elements of our nature, which reside in the base of the brain? It often sets up the flimsy plea of serving country; but any country will be benefited a thousand times more by promoting agriculture, commerce, manufactures, inventions, and especially education and morality, than by propping up that bloody system of wholesale murder, which military men live to promote. War, however successful, is the most withering sirocco which can sweep over any country, and quite as fatal to victor as vanquished. Besides, this profession is fast falling into disrepute, and will soon become loathsome and disgraceful. No, young man, enter not the army or navy to do good.

“The acquisition of property—ah, money is my god!—let others live

for what they like, but I go in for the almighty DOLLAR," is the PRACTICAL declaration of many young men. Oh, if I can only make a fortune, I shall be completely happy, say they in their ACTIONS, which speak louder than words. I know that money is now the object of nearly all, and the raging epidemic; but consider whether it OUGHT to be. It can be made the instrument of gratifying a great number of faculties, and therefore all should acquire property, that is, the comforts of life; but as far as this is done to promote COMFORT, it becomes a secondary object.

Yet we need not particularize further, as to what subjects should not be chosen. What we wish to say in this number is, CHOOSE YOUR GOVERNING OBJECT. Stop where you are, till you have marked out the plan of your life. Choose the goal you would reach, the end you would attain, before you die; and then consider what subordinate ends you can group in with this general result. Or, in phrenological language, what FACULTIES you will have for your pole-star, and then what other organs you can gratify in connection with them.

In making this selection, of course many men will have many minds; yet Phrenology lays down certain principles, by following which we can incomparably promote our happiness and success—those sole ends of human existence. The gratification of some faculties will confer a higher order of happiness than others, and Phrenology shows which, namely, the moral and intellectual. We have already shown the value of knowledge. To improve his mind should be a PARAMOUNT object with all, and especially with every young man.

In subsequent articles on this subject, we shall treat the MEANS of attaining so desirable an end; and hope, in this series of articles, to make many important suggestions to young men, drawn from Phrenology, to follow which will vastly promote all the enjoyments and acquisitions of life.

POWER OF KINDNESS.—In a quarter of the town of Hingham, known as Reckynook, there is a pond, where a little girl, not six years old, who resides near the bank, has tamed the fishes to a remarkable degree. She began by throwing crumbs in the water. Gradually the fishes learned to distinguish her footsteps, and darted to the edge whenever she approached; and now they will actually feed out of her hand, and allow her to touch their scales. A venerable turtle is among her regular pensioners. The control of Van Amburg over his wild animals is not more surprising than that which this little girl has attained over her finny playmates. Visitors have been attracted from a distance of several miles, to the spectacle she exhibits. They will not have any thing to do with any one but their tried friend. They will trust no one else, let him come with provender ever so tempting. Even fishes are not so cold-blooded, but they will recognize the law of kindness, and yield to its all-embracing power.

ARTICLE IV.

THE PHRENOLOGY, PHYSIOLOGY, AND MENTALITY OF PROFESSOR SAMUEL B. F. MORSE, INVENTOR OF THE MAGNETIC TELEGRAPH, ILLUSTRATED WITH TWO ENGRAVINGS.



No. 1. PROFESSOR SAMUEL B. F. MORSE.

MORSE'S MAGNETIC TELEGRAPH far outstrips rail-roads, steamboats, and all those other modern inventions and improvements which are so rapidly and effectually revolutionizing business, society, and the entire order of the things that were. Its advantages to business men are incalculable. A Baltimore or Buffalo merchant, or any large operator, has an application for \$10,000 worth of goods, which he has on hand, excepting one quality or variety of one kind, the want of which will prevent the sale. At four o'clock he dispatches a telegraphic order to New York for the wanted items, and in an hour they are on their way—of which he is informed in fifteen minutes—and they are in Baltimore the next morning; whereas it would have taken three or four days to have obtained them by letter, which is longer than his customer can wait. Nor can he know whether the New York merchant can or has supplied him till re-

turn of mail, perhaps ten times as many hours as it is minutes by telegraph. It will probably completely revolutionize existing modes of doing business; for when telegraphic lines become extended, and its transmitting powers vastly improved, as they doubtless will be, Western, Southern, Northern—all business men, instead of leaving their business and going to distant cities, will order by telegraph what, and as, they want.

Or a person dies, some of whose very near friends live at a distance. A letter will not reach them in season for them to arrive before decomposition compels the burial, and even then it may lay in the post-office for days, whereas the telegraph will enable those many hundreds of miles off to be present; and thus of innumerable cases like these. Its prospective advantages, and the number of useful ends which it will yet be made to subserve, exceed all computation.

But it is in the world of MIND PROPER that it is destined to effect by far the greatest revolution, and achieve its highest good: coupled with PHONOGRAPHY, it will place any important speech, delivered in any part of our vast nation, in the hands of the entire country WHILE IT IS BEING DELIVERED. Thus, phonography now reports a speech VERBATIM, and, by having several sets of wires—especially after the telegraph has been still further improved*—it can be transmitted in TAKES, as the printers parcel off matter wanted immediately, and sent throughout the land, there to be set up, and the first part printed and circulated before the last part is delivered! As, when Fulton first navigated the Hudson by steam, none conceived it possible that this new motive power, great as it was considered, could ever be made to accomplish a thousandth part of what it has already done—and it is yet in its merest infancy—so we can form no conception of the wonders the telegraph is destined, in the lapse of ages, to accomplish. See what it has already done in connection with the press. See how many new papers it has given birth to all along its lines, every one of which go forth to rouse and develop mind. In short, it has literally ELECTRIFIED the civilized world. And if it achieves all this in the green tree, what will it do in the dry? Time alone can answer.

The Phrenology and Physiology of that man who first reduced this power to practical application, at least to any degree which attracted attention, is fraught with special interest. What, then, are they?

We should hardly expect a sluggish brain to originate such an invention. Nor did it. Morse's brain is one of the highest order of activity, as our articles on the temperaments will fully show. Yet, since these signs can be pointed out to much better advantage in our articles on this

* One of its recent improvements uses LETTERS, as in printing, and others will be added as time rolls on.

subject, and since Morse furnishes one of the very best illustrations possible of the active temperament, combined with the powerful—exactly such an organization as is required to make this kind of discovery—we pass to his Phrenology.



NO. 2. PROFILE LIKENESS OF PROF. MORSE.

Every head has its predominant group of organs, which—to use a rustic term too appropriate to be omitted—we will call its BUTT-END, and this group controls the character. Every observer of heads will perceive that some make up, or project most at the root of the nose, others at the crown, others at the social group, others at the sides of the head, and others in other places. Morse's head has two leading groups, near together, and which naturally most commonly combine in action, namely, the perceptive, and Constructiveness, aided by Ideality. His profile drawing shows predominant perceptive in the great projection seen over the eyes and at the root of the nose—which is also seen in his front view, in the long and arched form of his eyebrows—and Constructiveness and Ideality in that great widening seen in his front likeness, at the temples, where the hair unites with the head. (See rule for finding Constructiveness.) Now these are just the organs requisite for making such an invention. Amateurs might think immense Causality is requisite. Not so. Causality discovers principles and reasons, but it is the perceptive which APPLY principles already known to practical life. Causality of course aids such application, yet predominant perceptive SEE how to apply them much more readily and frequently than Causality THINKS how to apply them. Causality makes inventions by reasoning from cause to effect, yet not one in fifty of our new and useful inventions have this origin: Most of them are PERCEIVED, instead of being thought out. Of these, the

telegraph is one. No new law is worked out; only a well-known one is practically APPLIED.

Predominant percepts of course always combine with whatever other group may rank next in size, as will be shown when we come to treat of the COMBINATIONS of the organs, which is in reserve for this volume. In Morse's head, this is Constructiveness and Ideality. Constructiveness is rarely found developed in as great a degree. These two groups, when both are thus immense, working in concert, always keep each other at work, each reciprocally engrossing the other's energies. The three organic conditions, then, which enabled him to invent the telegraph are, first, that quick, brisk, active, ever-working cast of mind given by his temperament; secondly, great percepts, and these two conditions combining, give exceeding quickness and correctness of perception; and, thirdly, a power of Constructiveness which turned both these other conditions upon mechanical experiments.

COMPARISON renders most important service in this case, and this organ in Morse's head is also amply developed, and he has always been distinguished for that discerning, critical, shrewd, discriminating cast of mind given by this faculty.

FORM is very large also in his head, as seen in its great width between the eyes. This greatly aids all inventions, and especially contributes largely to that love of nature, as well as to science, that artistic talent, for both of which he has become renowned.

SIZE and LOCALITY are large in both head and character. He has the organs requisite for landscape painting. Whether or not his artistic powers take this turn, I do not know.

ORDER is especially developed, and hence, without knowing, I venture to predict that he is very particular, even to fastidiousness, in this respect.

EVENTUALITY is also amply developed, and this coincides with his great love of knowledge, and his renown as a general scholar and a scientific experimenter, which prepared the way for his invention.

BENEVOLENCE, VENERATION, COMBATIVENESS, ADHESIVENESS, FIRMNESS, and SELF-ESTEEM are all large organs, and would render him forcible, persevering, almost headstrong, self-relying, independent, aspiring, good-hearted, and eminently social, though sufficiently selfish to look well to his own interests. Yet, since our design is rather to present the marked coincidence between his Phrenology and those mental powers which set on foot so mighty an engine of present and prospective good to man as the telegraph, we dismiss him, thankful for his invention, and assured of a perfect correspondence between his head and character.

One other organic condition, of a general character, is too important to be omitted, namely, the admirable BALANCE found in his head. He has many very strong points, yet NO EXCESSES. On the contrary, all his fac-

ulties work in admirable concert, and thus greatly strengthen each other, and contribute to his success. In other words, his immense Constructiveness and perceptives lead off in his character, and give him that scientific, experimenting, and practical cast of mind which exactly fit him to invent the telegraph; and then all his other powers fall into their wake, and accelerate their speed.

It remains to add, that the original bust from which these likenesses are taken, and which furnish the data of these observations, was taken by Mr. L. N. Fowler from Mr. Morse's head, and, as his hair was thin, it furnishes a FAC SIMILE of his developments exactly as they exist.

ARTICLE V.

CONSTRUCTIVENESS—ITS DEFINITION, LOCATION, ADAPTATION, AND CULTIVATION.

"Man is a tool-using animal."

THE MAKING instinct and talent; manual dexterity in using TOOLS; INGENUITY; sleight of hand in CONSTRUCTING things, and turning off WORK, or whatever is done with the HANDS; disposition and ability to TINKER, MEND, FIX UP, MAKE, BUILD, MANUFACTURE, employ MACHINERY, and the like.

LARGE CONSTRUCTIVENESS loves to make, and gives an excellent practical idea of the best mode of constructing things, as well as manual skill and dexterity in executing all kinds of work, writing, drawing, sewing, folding, managing machinery, packings, and whatever we do with our hands. It also relates to the construction of ideas in sentences, discourses, and works.

SMALL Constructiveness is deficient in these respects, awkward in manual exertion, fails in understanding and working machinery, writes and uses tools bunglingly, and lacks mental as well as physical construction. Located two inches forward, and one upward of Acquisitiveness.

Every thing which is, is MADE. All nature is one vast workshop, and all things in and on the earth are the manufactured wares of the great MAKER of the universe. And the skill and ingenuity displayed in every work of his hands are indeed infinite! Every thing constructed in the best possible manner to subserve the great end of its creation. Every organ perfect in formation and function, and located just where it can execute its mission to the best advantage! Behold the infinite mechanical perfection of the eye, ear, lungs, heart! How infinitely minute yet perfect the capillary ramifications of blood-vessels, glands, nerves, muscles, fibres, etc.! How inimitably perfect in invention and execution the mechanism of the human body! Nothing superfluous. Nothing wanted but is supplied. Its functions, how numerous, how complicated, how efficient! Yet every one of them effected by some INSTRUMENTALITY, for nature never works without tools. Though we do not understand a hun-

dreadth part of those contrivances employed throughout the human body, yet what we do understand is worthy of all admiration.

The Infinite Mechanist of the universe has also stamped upon all his works certain mechanical laws, which are generally SELF-ACTING. Of this the heart, lungs, stomach, and all our physical functions, furnish examples. They "whistle themselves" in their growth, their various functions, and their decline.

This self-acting principle doubtless moves the earth, sun, and stars through their immense cycles, and both generates and applies the power required to propel such huge masses with such mighty velocity and precision. The Newtonian theory is probably incorrect. The true one will doubtless be found to proceed on certain simple yet efficient mechanical principles—to embrace a self-moving and self-regulating law of perpetual motion. That principle undoubtedly exists in nature, and will yet be discovered and applied by man—not by any arrangement of machinery, but by the generation and combination probably of some application of those two forces—self-attracting and repelling—which constitute magnetism, light, heat, galvanism—all the same—and which produce growth, and probably constitute the motive power of universal nature.

But however perfect all that physical mechanism of nature which attains ends so countless in number and promotive of happiness, yet all this is nothing compared with the mechanism manifested in the construction of the human mind. Here, all attempts at description only beggar it. None but the profound phrenologist can comprehend its beauty or perfection, nor he only begin. I admire the works of God—full of the divinity of their Infinite Author. But thou, O mind! excellest them all. Think of it. The creation of an immaterial, immortal, sentient, and thinking entity, capable of all the varied emotions, desires, and operations we perform, and in such almost angelic power! O, thou Maker of heaven, earth, and the human soul! thy works, like thyself, are indeed infinite! And thy last, thy most perfect. "Here the WHOLE Deity is shown."

Man, too, is endowed with this making instinct and capability. Constituted so as to require houses, garments, tools, agricultural, mechanical, and other implements, as well as machinery, without this faculty adapted to such requisition, he could never make a single article, nor do any thing whatever with his hands. But with it, the farmer, mechanic, and laborer execute every stroke with the hammer, saw, axe, scythe, and every other tool used by man; the builder constructs houses and palaces; the machinist invents and constructs labor-saving machinery of all kinds, and therewith makes all sorts of fabrics and articles of comfort and luxury; and even compels water, wind, and steam to become his workmen. Behold that floating palace! See her plough the mighty deep, perform her prescribed voyages, and even outride the terrific gale! Every breeze, from whatever quarter, propels her forward. The very winds are her servants. See the innumerable machines all over the land, executing all sorts of labor for the comfort of man. Behold the human face divine transferred to canvass and the Daguerrian disk! How beautiful, how necessary, the possession of this faculty of man; and how innumerable and great the good it confers.

A faculty thus promotive of human happiness should of course be cul-

tivated. The idea that none but mechanics require this element, is a great mistake. Every human being uses it, in all to which he puts his hands. All farmers and workers in any and all sorts of manual occupations; all merchants in putting up, taking down, cutting, packing, folding, and wrapping their goods; all who use the pen in making letters and words; all who frame books, essays, paragraphs, or sentences; all who speak in public or converse in private, or even think or feel; all who do any thing, in whatever they do, as well as mechanics proper—all mankind, rich and poor, wise and foolish, old and young—require and use this constructing instinct and capability. All should therefore cultivate it—artists, mechanics, operatives, and workers, that they may excel in their respective pursuits—and still more, those who would live by or enjoy their mental powers.

Skill in the use of tools is of incalculable value to all. It will enable them to execute many jobs, trifling and important, which they can do for themselves better than any one else can do for them.

Its cultivation will also greatly facilitate that muscular exercise shown in "Physiology" to be indispensable to health and talents. On this account, if no other, the rich should perform some kind of manual labor daily. But we need not repeat.

A good **CHIROGRAPHY**—a plain, easy, and rapid formation of letters and words—is of great utility in all stations in life, and is secured in part by Constructiveness, and should be cultivated by all. And to acquire this, **DRAWING** should be taught along with writing. Both consist in transferring FORMS to paper, and greatly aid each other. In fact, reading, writing, and drawing, are virtually one, and should be taught together. On this point, Hon. Horace Mann, State superintendent of Massachusetts' schools, says, in a report of visits to schools in Europe: "Such excellent handwriting as I saw in the Prussian schools, I never saw before. I can hardly express myself too strongly on this point. In Great Britain, France, or in our own country, I have never seen schools worthy to be compared with theirs, in this respect. This superiority cannot be attributed in any degree to a better manner of holding the pen, for I never saw so great a proportion in any schools where the pen is so awkwardly held. This excellence must be referred in a great degree to the universal practice of drawing contemporaneously with learning to write. I believe a child will learn both to draw and write sooner and with more ease than he will learn writing alone. In the course of my tour, I passed from countries where almost every pupil in the school could draw with ease, and most of them with no inconsiderable degree of beauty and expression, to those where drawing was not practiced at all, and I came to the conclusion that, with no other guide but the copy-books of the pupils, I could tell whether drawing were taught in school or not."

Mr. Mann adds: "Drawing of itself, is an expressive and beautiful language. A few strokes of the pen, or pencil, will often represent to the eye what no amount of words, however well chosen, can communicate. For the master architect, for the engraver, the engineer, the pattern-designer, the draughtsman, moulder, machine-builder, or head mechanic of any kind, all acknowledge that this art is essential and indispensable. But there is no department of business or condition of life where this accomplishment would not be of utility."

This faculty should of course be cultivated in children. In them, this organ is usually large, and faculty active, and hence their fondness for hammers, nails, knives, and tools. This tool-using propensity should be indulged, and they encouraged to make and use kites, wind-mills, mill-dams, water-wheels, bows and arrows, cross-guns, miniature sleds, boats, railroads, steam-engines, etc. Instead of this, when boys draw pictures on slates, in place of ciphering, they are scolded or chastised. **LET DRAWING BE ENCOURAGED.** I would give a handsome proportion of all I am worth to be able to draw accurately, so that I could sketch and draw, exactly to suit me, such phrenological heads and illustrations as I often meet in real life; whereas, now, I am compelled to obtain but few, and then to trust to artists who do not understand Phrenology.* Furnish children with tools. Let them have knives, and be encouraged to whittle, carve, make sleds, wagons, etc., and even have a shop of their own, supplied with tools with which to tinker. And this is doubly important to those who are delicate, as a means of strengthening their muscles, drawing the blood and energies from their heads to their muscles, and equalizing their circulation.

Whenever this faculty encroaches unduly on our time or other duties, it should not be indulged. Many have spent their all in fruitless endeavors to invent perpetual motion, and many others rendered themselves wretched by spending time and money on inventions which never amount to any thing. Large Hope combined with large Constructiveness still farther enhances the evil, by promising great success without any solid foundation.

But the most important direction, after all, is never to make any thing not useful. All the Deity makes is beneficial; and all we make should subserve an excellent purpose, else it is not worth making.

ARTICLE VI.

WOMAN: HER CHARACTER, SPHERE, TALENTS, INFLUENCE, AND CONSEQUENT DUTIES, EDUCATION, AND IMPROVEMENT. BY A WOMAN.

Is woman in her true position at the fulcrum of the grand lever of human improvement and destiny? What answer does Phrenology make to this question? Constituted as she is by nature with vivid perceptions of right, and fervent aspirings after good, it is a query well worth consideration, in this new era of our race, whether she is really in her place—neither timidly in the rear, nor boldly prominent—but at the side of man, encouraging him to new investigations, higher attainments, and deeper researches after truth.

Time was, when woman turned her wheel, plied her needle, sung her lullaby, and her task was done; and in the faithful discharge of those

* The importance of combining a knowledge of Phrenology with the arts, especially with portrait painting and engraving, is very great, and too apparent to require comment. In a few years every artist must be a phrenologist.

duties she found her happiness and reward. Time is, when her intellectual powers require to be called forth, and inanity on her part is as fatal to the elevation of the race as to her own advancement. Light breaks in from every quarter, through various media, and while man revels in its beams, shall woman, his heaven-appointed help-mate, grope in darkness, or fritter away her precious moments, her noble powers, in those vain pursuits, whose beginning and end are folly? Surely not. Rather let her effeminate mind so expand, that she may receive from his understanding, reflect his strength, and turn to use all presented truth, so that, in due time, she may be the medium of the same realities, bathed in softer light, and clothed with rarer beauty.

No subject has yet come up before the mind, so wholly absorbing in its nature, as Practical Phrenology, combined with Physiology, as it must ever be, to give a completeness in its adaptation to the wants and best interests of humanity. Wherever woman may be placed—by whatever circumstances she may be surrounded—there is ever in her lot a necessity for support, beyond external influences; and the daily occurrences of life, which cause her keenly to feel her own delinquencies or deformities of character, are but so many incentives to seek the aid this science may afford. Here she may gather for her own daily use new and interesting facts, which shall strengthen her for every duty, and encourage her in every perplexity.

Phrenology is not an arbitrary science, taking from us freedom of thought or action, nor does it limit the boundary of individual improvement. Like all other engines of power, its utility lies in the knowledge of its true direction. So simply and beautifully arranged is its machinery, that woman, when elevated to her highest sphere of moral action, as a mother, may with quiet power set every wheel in motion. No sooner would she see in her little one a disquietude, arising from any peculiarity of organization, than with a tact peculiar to herself, would she call in counteracting developments, and recall the little wanderer. Each undue manifestation she would regard as disease in varied form, requiring only the administration of nature's remedies, and the firm and gentle treatment, of nature's physician. Through this constant watchfulness eventually would come into the busy scene of life, a spirit still unbroken, still free, but so guarded by education and habit, that evils in coming to the surface would drop off, as foreign substances, of themselves.

It is to be deeply lamented, in the present state of society, that in proportion as woman seems to be raised by fortune's favors above the ills of earth, the PLANE of her actual usefulness declines. So embarrassed is she by the fashions and allurements of the day—so constantly is her Approbativeness—often morbidly sensitive—fanned and fed by the adulation of her protector, man—that, despite all transient effort to rally her mental powers, she is fitted only for his toy and pastime. Not so with the wo-

man of even ordinary talent, when necessity compels her to act. How do her faculties brighten and her energies leap to labor for those she loves ? There is an enthusiasm, a whole-souledness in her nature, to meet all exigencies, and a clearness of thought and purity of feeling emanating from a mind which has struggled faithfully and long. As the pressed grape yields its juicy sweetness, and the deep-furrowed soil its choicest fruits, so do the germs of truthfulness and beauty unfold mid woman's sufferings, and shed their fragrance on hearts, and win their welcome in homes, where wealth and fashion forbid that they should thrive.

So skilfully are we organized, that the discriminating mind sees wherein lies its strength, and the cravings of the inner man are often the safest guides in directing our paths aright. Intellectual greatness is beneficially felt, just in the degree that its roots are deeply and permanently laid at the basis of moral power ; and the beautiful correspondence in the relative position of the respective organs, as manifested with this abiding truth, places Phrenology above all other science. It gives man and woman alike their plane of action ; and since, by nature, completeness is ever the result of their true union, as she gathers strength from his masculine mind, his patient investigation, his accumulated knowledge, will he be warmed and quickened to every pursuit, by her appreciation and companionship. Ready to perceive, prompt to feel, ardent to pursue, surely she may claim the support of man's acknowledged wisdom in every good word and work, and unshrinkingly, but discreetly, enter upon any path connected with the true interest of her own sex, or the future elevation of her offspring.

As we would urge upon woman the fearless discharge of every known duty, we would guard her from assuming aught incompatible with her feminine character and sphere. Alone, she may not overturn the customs, or counteract the tendencies of erroneous life ; yet if her eye is single to the service, and her soul warm to the promotion of general good, she will watch each bow bent by man to shoot at folly, and be ever on the alert to barb the arrow and steady the aim. And though apparently powerless in laying the broad and deep foundation in the human mind for the superstructure of truth, yet when man fails in its advancement, for the want of materials or time, let her thriftiness gather up the fragments, and her ingenuity devise their appropriation, and her zeal carry it onward and upward, till woman shall be as inseparably blended with its dissemination and purity, as she now is with the enduring monument of our country's freedom.

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The Hon. HORACE MANN, of Massachusetts, alluding to the extensive circulation of the American Phrenological Journal, says: "I am rejoiced at the success of your enterprise. I look upon Phrenology as the guide of philosophy, and the handmaid of Christianity. Whoever disseminates true Phrenology is a public benefactor."

ARTICLE VII.

CLAIRVOYANCE: ITS HARMONY WITH THE KNOWN LAWS OF MIND.—NO. I.

THE array of FACTS, incontestible and multifarious, which demonstrate the possibility that one person can, by certain manipulations, put another into an abnormal state—a state which partially or wholly closes the external senses or suspends ordinary sensation, hearing, tasting, and the like, and also produces so close a sympathy between the subject and the operator that the former reciprocates the various conditions of the latter—tasting what he tastes, feeling what he feels, etc.—is too absolutely conclusive, and attested by too many reliable observers, to be longer a matter of reasonable doubt by any who have candidly examined it. The editor has made and witnessed so many experiments, and subjected this whole matter to tests so rigid and so various, that he is prepared to say understandingly, not that he believes in animal magnetism, for that is too tame, but that he KNOWS it to be true.

But very many of those who believe all this, still doubt the truth of **CLAIRVOYANCE**. This seeing without eyes, and knowing by a kind of instinct, independently of all ordinary means of arriving at truth, they scout as a humbug. They admit that the subject can know by sympathy all that the **OPERATOR** knows, just as they can taste and feel as he does, but they deny to the subject any **INDEPENDENT** knowledge, on the ground of its contrariety to all that we know of the laws of mind. The mighty import of this subject renders it worthy of serious investigation. If nature has conferred on us a short and sure road to universal knowledge, other than that circuitous and often uncertain one of reasoning; if she has opened to man, by means of a kind of spiritual trance or vision, ranges of truths almost infinitely higher than those discoverable by the senses and reason, let us know it, and avail ourselves of this angelic endowment. But if all these pretended revelations are moonshine, let us detect and expose the forgery.

We should not begin our canvass by assuming, beforehand, that clairvoyance is false because it is **NEW**. Mankind are making rapid progress in every thing, and **MAY** make as great strides in the mode of discovering truth as they have in locomotion or the mechanic arts. Why not?

And, surely, the testimony of so **MANY** respectable witnesses in its favor should not receive the go-by merely because the matter in question is strange; for, be it remembered, that by questioning this testimony, we virtually accuse all those witnesses who say they have made or seen successful experiments, either of imbecility in not being able to detect

the implied collusion, or else of practical falsehood, in reporting as true what they know to be false. Besides, does the doubter's not having seen or experienced such clairvoyance prove that it is impossible, any more than disbelief in propelling vessels through water by steam was proof of its impossibility? Let us, then, lay aside all bigoted incredulity, and examine this whole matter like men able to discern, and willing to admit, the TRUTH according to the testimony of facts and nature.

One great cause for disbelief is its alleged contrariety to all the known laws of mind. Its opponents claim that in this life the mind can act and manifest itself only by means of its MATERIAL or bodily organs, the senses, brain, etc.; that the body confines the mind to the particular locality of the former, and prevents its knowing any thing which has transpired at times and places remote from the body, except on testimony. Is this view of the nature of mind correct?

It is not. In the immateriality and immortality of the soul, most men religiously believe. They admit that at death the mind becomes a disembodied spirit, capable of ranging the fields of space as on angels' wings, and acquiring more knowledge in an instant than now in a lifetime, and by that very instrumentality which constitutes this alleged clairvoyance, namely, by SPIRITUAL INTUITION. Shall, then, the DISEMBODIED soul possess this clairvoyance in a measure so exalted, and the embodied NONE? Is it so strange, so contrary to the laws of mind, that it should possess a moiety of that gift here, which all believers in its immortality ascribe to it hereafter? Does death change any of its inherent POWERS or elements? To deny to it, in the body, even a single iota of that spiritual perception of universal truth which we ascribe to it in so exalted a measure hereafter, is manifestly unreasonable; whereas, to admit that it is endowed with a slight degree of clairvoyant capacity in this life, is perfectly philosophical, if not a clearly analogical inference; so that those who believe in the soul's immortality, yet deny clairvoyance, are much more inconsistent than those who admit the former, but doubt the latter. All the ideas of mankind touching a hereafter harmonize with, and go to establish, its possession of clairvoyant powers HERE, as well as hereafter; nor is there a single well-founded reason in opposition.

The possibility of clairvoyance is still farther confirmed by the fact that those who are physically debilitated, and thus brought near to death, and of course to this spiritual state, make the best clairvoyant subjects. The best clairvoyant I have ever seen—Mrs. Woodcock, of Haverhill, Mass., now deceased—was in a consumptive decline; and those views of God, truth, and nature which she unfolded while in a magnetic trance, accorded perfectly with those great truths taught by Phrenology. And the nearer she was to her end, the better her clairvoyant powers.

A discovery, confirmatory of the general principle here involved, has recently been made in Germany. It is to this effect, that exceedingly

nervous, delicate, susceptible, and sickly persons, in certain states of their nervous systems, can see to read, though shut up in rooms rendered the darkest possible, and their eyes also bandaged so as to preclude all possibility of their seeing by their natural eyes, though not magnetized. This power is accounted for by the extreme susceptibility of their nervous system and senses, or by the influence of a most exalted state of the mentality—a state also approaching that spiritual condition ascribed to the soul after death. They also manifest many other powers even more surprising, and perfectly analogous to those of magnetic clairvoyants. Since, therefore, this clairvoyant phenomenon has become a matter of scientific experiment INDEPENDENTLY of magnetism, its existence in connection with magnetism is not so very unphilosophical or incredible. Moreover, this increase of the clairvoyant power as subjects approach death and a spiritual state, and the perfect analogy between this alleged clairvoyance before death, and the supposed state of the soul after death, is strong presumptive evidence of at least the POSSIBILITY of that clairvoyant state of the soul BEFORE death here contended for.

Besides, their ideas of the powers of the human soul must be rather limited who maintain that this alleged power is impossible. Is not the soul endowed with a spiritual entity in perfect keeping with this clairvoyant power? Phrenology says yes, by pointing out an organ or faculty, that of Spirituality, formerly called Marvelousness, the specific function of which is to confer on the soul that spiritual perception of truth, that waking clairvoyance, for which we here contend. To show how completely phrenological philosophy sustains clairvoyance, it is necessary to analyze the organ of Spirituality; and as this is indispensable to a complete view of our argument, we will suspend it, to give place to such analysis.* This series of articles will be continued throughout this volume, and this most interesting inquiry, the possibility and utility of clairvoyance, as well as means of securing it, will be considered.

A Scotch newspaper of the year 1777, gives the following as an extract of a letter from Lanark:—"Old William Douglass and his wife are lately dead; you know that he and his wife were born on the same day, within the same hour, that they were constant companions, till nature inspired them with love and friendship; and at the age of nineteen were married with the consent of their parents, and at the church where they were christened. These are not the whole of the circumstances attending this extraordinary pair. They never knew a day's sickness, until the day before their deaths; and the day on which they died, they were exactly one hundred years old.

* This article was written for the December number, and designed to PRECEDE the analysis of Spirituality as given in that number, but was accidentally overlooked, much to our regret, because it was promised, and Spirituality was selected for analysis in that number expressly to accompany this article. Still, as this number will be sent to all our old subscribers, they will obtain this article.

ARTICLE VIII.

THE ORGANISM OF THE TEMPERAMENTS AS INDICATING CHARACTER.

THAT cerebral size, other conditions being equal, is a measure of the mental power, is a fully established principle of nature in general, and of Phrenology in particular. Yet that these other conditions also greatly increase or diminish this power, though the size remains the same, is equally an ordinance of nature. Thus, as large sticks of wood are, in the aggregate, stronger than small ones, yet a small one of hickory is stronger than a large one of poplar or willow, so smaller sized brains, with an active and powerful organization, will often PERFORM more than larger ones where the temperament is sluggish. This law all phrenologists have recognized, yet none of them have done any thing like justice to these "other conditions."

The Journal, in nearly every character it delineates, deduces more or less of its conclusions from the organism; yet it has nowhere set apart room expressly to present this subject in a consecutive manner. This it now proposes to do, in the series of articles of which this is the introduction. The occupancy of this number with other introductory articles, allows us room only to show what we DESIGN to do in this series of articles; namely, to take up this whole subject of the influences of various organic conditions on the character, and lay down rules for their observance.

Besides noticing the influence of the organism on the activity and power of the brain and phrenological organs, we shall show that certain physiological structures give one direction or tone to the organs, and others other casts; that is, one temperament gives Combateness a low, animal turn, and another a high moral direction, though the size may be equal in both cases. With one organic structure, Causality manifests itself upon MATTER, in adapting PHYSICAL ways and means to the attainment of material ends; while the same sized Causality, combined with another temperament, takes a mental and moral direction, and reasons upon man's higher relations. Acquisitiveness, combined with an animal temperament, desires property of the grosser kinds; while the same sized Acquisitiveness, with a fine-grained organism, loves and seeks intellectual riches and moral acquirements, and also books, mineralogical, geological, phrenological, and like specimens and apparatus, which promote intellectual and moral riches. The different tones and directions given to Amativeness, by the different organizations, is even more striking—some rendering it coarse, low, animal, sensual, corrupting, and debased, while others purify and elevate it above sensuality, and give it a high,

spiritual, and refined cast of manifestation. And thus of Constructiveness, Veneration, Approbativeness, Self-Esteem, and all the other organs. To know WHAT temperaments give what directions to the faculties, and then to know how to distinguish these temperaments, is really one of the most important points connected with phrenological science. This new field of physiological inquiry we shall occupy, in this series of articles. It will be closely allied to, and a virtual continuation of, the articles entitled "SIGNS OF CHARACTER, as deduced from the Physiology, Physiognomy, etc.," embodied in the last volume. Indeed, that series was written to prepare the way for this, and the two ought to be read in connection with each other.

Again, certain sets of organs are large, and others small, in connection with certain temperaments. This point will also be explained.

The old naming of Lymphatic, Bilious, Sanguine, and Nervous, is inexpressive and inappropriate, and even conveys erroneous ideas. Hence we shall adopt a new classification and naming of the temperaments, specific, expressive, and every way an improvement. The great law we shall develop is TEXTURE as influencing character, and SHAPE as indicating texture, and therefore character. This will of course embody that most interesting of all subjects, PHYSIOGNOMY, and also the physiology, as influencing and indicating the amount, and also the tone and direction, of the mentality. We hope to render this subject SPECIALLY interesting and important, alike to the student of nature in general, and human nature in particular, and doubly so to phrenologists. It will be amply illustrated with engravings.

ARTICLE IX.

PHRENOLOGICAL SOCIETIES—THEIR ORGANIZATION, AND THE BEST MODE OF CONDUCTING THEM.—NUMBER I.

ASSOCIATION is one of the first laws of the human constitution. "Union is strength," and division weakness. Concert is power, isolation is inefficiency. No two minds are constituted exactly alike. All look at a given subject in as many different aspects as there are different individual observers. All may, however, be right, yet each may see some point which has escaped all the others, and every one draw some inference which has occurred to none of the others. This law of diversity is one of the most beneficial laws of our being, as from it proceeds all those different inventions and discoveries recently made in science and the arts, and prepares the way for that interchange of ideas and feelings among men, which is every way so delightful in itself, and so promotive of human progression; because, but for such diversity, all would take

the same views of all subjects, so that one could say nothing not thought of by all others.

But, to confer its full benefits, this diversity of thought, sentiment, and knowledge, must be INTERCHANGED. Hence the necessity of SOCIETIES, which are as indispensable to man as food or clothing. Without this confluence of thought and feeling, human progress would be almost imperceptible. This ASSOCIATING law of our nature, as simple as it is effectual, brings mankind together, and thus disseminates whatever improvements each individual may make throughout the group, perhaps throughout the human family. Mankind cannot commune with one another too much, or too intimately. We may even associate with the wicked without injury to ourself, if on our guard; and thereby, elevate and improve them, because of the natural superiority of goodness over depravity. But, societies composed of the intellectual and moral, and formed for purposes of mutual improvement, exceed, for utility and delight, almost all other means of human happiness and progression. Of this, all are practical witnesses who have ever tried the experiment; yet, unfortunately, the great SECRET of such utility and delight is little understood, and less practiced, by such societies. One fatal error incorporated into most of them, is a kind of FORCED attendance in the form of fines and penalties for non-attendance. Now this forced association is worse than none. If the pleasure and profit taken in their meetings are not sufficient to bring them together, their room is better than their company. Make such meetings ATTRACTIVE—this is the only way to keep them up. Do this by EXCITING THE HIGHER FACULTIES, and, at the appointed hour, every member will be in his place, unless prevented by the most dire necessity. Consequently, INSTITUTE NO FINES, but allow members to come or stay at pleasure.

Of all bases for the formation of delightful and profitable associations, Phrenology furnishes the very best. That all true phrenologists cordially love one another, is an experimental fact. And well they may, not only because this science so effectually imbues its disciples with the love-one-another spirit, but besides accounting for and overlooking many of the usual causes of discord and animosity, it makes them LOVE THEIR RACE, and join in one common cause in its restoration, progression, and improvement; and this unites them by the strongest possible bond of union. Consequently, the strongest desire exists among phrenologists for fraternal intercommunion, and for the formation of both individual societies, and of one grand central organization. To facilitate such association and organization, this series of articles will be continued in this volume, and the means of rendering them attractive and profitable presented. With this we present a skeleton form of organization for societies; yet these forms are of little account, so that the SPIRIT is there.

We therefore close by exhorting phrenologists to appoint primary

meetings, preparatory to a more specific and complete organization, and also to some general organization throughout the length and breadth of our land:

CONSTITUTION.

ARTICLE I.

SECTION 1.—This Society shall be called the ——— PHRENOLOGICAL SOCIETY.

SECTION 2.—The objects of this Society shall be the advancement of the science of Phrenology, and the promotion of intercourse among Phrenologists, by meetings for the reading of papers, the exhibition of casts, busts, and other illustrative specimens, and by discussions and investigations; to point out the importance of Phrenology, as the true philosophy of mind, and its several applications in education, self-improvement, jurisprudence, and medicine; to correct misrepresentations respecting the science, and to awaken a more extended and lively interest in its cultivation.

ARTICLE II.

SECTION 1.—The Officers of this Society shall consist of a President, Vice-President, Secretary, Treasurer, and a Board of three Trustees, who shall be elected annually.

SECTION 2.—This Society shall have power to determine the duties of its officers, and the duration of their terms of office.

ARTICLE III.

SECTION 1.—The Society may admit to membership any individual of good moral character, on being recommended (in writing) by a member of the Society.

SECTION 2.—Applications for memberships must be made at the monthly or semi-monthly meeting.

SECTION 3.—Any persons on being elected, and taking their seats as members of this Society, shall sign the Constitution and By-Laws, and pay to the Treasurer the sum of ———, as an initiation fee.

SECTION 4.—Five members shall constitute a quorum for the transaction of business.

SECTION 5.—The Society shall have power to levy such contributions as may be deemed necessary to carry into effect the objects of this Society.

SECTION 6.—Any member of this Society may be expelled by a vote of a majority of all its members.

SECTION 7.—This Constitution, or any clause thereof, shall not be abolished, altered, or amended, except by a vote of two thirds of all the members.

BY-LAWS.

I.—The stated meetings of the Society shall be held on Tuesday evening of every week.

II.—The election of Officers shall be annually, on the first Tuesday of January, and by ballot; a majority electing, and in case of a tie, the presiding officer shall give the casting vote.

III.—It shall be the duty of the President to preside at each meeting, preserve order, regulate the debates, decide all questions of order, and propose questions for discussion, in case no question is before the meeting.

IV.—The President, with the concurrence of the Vice-President, shall have power to call Special Meetings of the Society, by giving due notice thereof.

V.—It shall be the duty of the President, and in case of his absence, the presiding officer, at each stated meeting of the Society, to appoint some member whose duty it shall be, at the next succeeding meeting, to read a paper on PHRENOLOGY, PHYSIOLOGY, or some of the NATURAL SCIENCES. It shall also be the duty of the President, at the expiration of his term of office, to present to the Association a synopsis of the proceedings of the Society during his term of office.

VI.—It shall be the duty of the Vice-President, in the absence of the President, to perform his duties; and in case of the absence of both, a President *pro tem.* shall be chosen, whose duties for the time being shall be those of the President.

VII.—It shall be the duty of the Secretary to keep a record of the proceedings of each meeting; to read the proceedings of the preceding meeting; give notice to all the members of each meeting; and all the names of each as they may be admitted, and keep and preserve all records and documents belonging to the Society.

VIII.—It shall be the duty of the Treasurer to keep a regular and correct account of monetary matters appertaining to the Society; to collect all money due the Society by members or otherwise; to pay all orders signed by the President: and further, it

shall be his duty, at the expiration of his term of office, to present the Society a written report of all his actings and doings, in his official capacity.

IX.—It shall be the duty of the Secretary to write and answer all letters and communications on behalf of the Society.

X.—It shall be the duty of the Board of Trustees, upon order of the Society, to report, from time to time, the character and cost of such books, casts, and busts, and other matters as they may deem of desirable requisition to the Society. It shall also be their duty to provide a room, and have it suitably furnished for the meetings of the Society.

XI.—Any person possessing the requisite qualifications, and complying with the provisions of the Constitution, may become a member of this Society, by a vote of two thirds of the members present.

XII.—Any gentleman of eminence in either of the professions, or who is a member of any learned or scientific body, residing within the county, may, by a vote of two thirds of the members present, be admitted to honorary membership.

XIII.—Ladies may be admitted as honorary members, by a vote of two thirds of all the members present.

XIV.—It shall require a vote of two thirds of all the members to alter or amend the above By-Laws.

For the American Phrenological Journal.

ARTICLE X.

CAUSALITY, CONSTRUCTIVENESS, PERCEPTIVE POWERS, BENEVOLENCE.

FULTON'S WELCOME.

THE Minstrel stood among a spirit-throng
That fill the second sphere.—His poet-ken
Had told him that another mighty soul,
Who bowed brute matter to his subtle will,
Was on his way to join the band of those
Who in substantial life look in the heart
Of things, and show their use—o'ermastering
By art all stubborn forms.—The Minstrel thus
Gave his glad welcome utterance, and the sphere
Put on a glow respondent to its joy,
And one vast rainbow arched the echoing sky.

THE WELCOME.

I.

O triumph! O triumph, thou Hero, at last!
For the fetter of clay from the spirit is cast.
Thou art loosed from a planet of tombs!
Thou art bending thy course to a planet of light,
Where the weary will rest, and the cloudiest night,
Shining down with a lustre unchangeably bright,
In the lap of Eternity blooms.

II.

How grand was thy mission! For thine was the deed
To give to the slow-moving vessel a speed
That shall bridge, as by magic, the Sea:

"Twas thine to exclaim, in a fresh-peopled clime,
 "Up! Giant of Steam, and anticipate Time!
 Plant! plant in the wilderness Learning sublime,
 And clear a wide home for the Free."

III.

Grèat Poet in Action! unflinching and brave!
 Thou uttered thine Iliad in steam on the wave,
 And its song shall be caught by the Deep:
 Behold the leviathans—ships bearing home
 The full wealth of all climes o'er the white-heaving foam:
 Thou wing'd them with lightning! how fearless they roam
 Where the storms of the equinox sweep!

IV.

Man gave thee no laurel—man gave thee no gold:
 By thy coffin no dirges, melodious, rolled—
 For Martyrs *must* brighten the Earth.
 What mattered the jeer! and what mattered the door
 Of the vulgar rich man shut to thee and the poor!
 O, thou Hero of Science! thy battle is o'er,
 And soon shall the world know thy worth.

V

Each city that stands in the land of the Free
 Shall appear as a monument soaring to thee,
 And Science shall cherish thy fame.
 When the lightning shall leap from the skies to the wire;
 When the iron roads shake beneath horses of fire—
 Then, to thee, *Pioneer*, shall the Earth sound a lyre,
 And continents echo thy name.

VI.

For Benevolence kindled thy spirit! Behold
 The long waves of Humanity ceaselessly rolled
 Where a wilderness cumpers the sod:
 Improvement shall melt the rough chains from the Race,
 Morality shine like a sun on each place,
 And man fed and clothed, and the Victor of Space,
 Shall be able to worship his God.

VII.

Then triumph! O triumph! thou Hero, at last!
 For the fetter of clay from the spirit is cast.
 Thou art loosed from a planet of toms!
 Thou art bending thy course to a planet of light,
 Where the weary will rest, and the cloudiest night,
 Shining down with a lustre unchangeably bright,
 In the lap of Eternity blooms.

WILLIAM WALLACE.

MISCELLANY.

CHEAP POSTAGE AND FRIENDLY CORRESPONDENCE.

ROWLAND HILL, the author of the English penny postage system, began this great reform by showing the people that it cost no more to transport a letter a thousand miles than one mile, nor to carry a thousand letters than one letter; because no more offices for reception or delivery are required, and because the additional weight is too small to be appreciated, while the good effected is incalculable. Probably no reform of modern times compares with this in its destined utility; because MIND is the man, and the great instrumentality of enjoyment, so that its cultivation is the greatest earthly good, and few things improve the mind equally with committing thoughts to paper. This, cheap postage greatly promotes, and thus most effectually subverts mental discipline. To write what we never expect will be read, is rather dull work; and to obtrude our writings upon those around us, is obnoxious to one of a cultivated mind; but to sit down to write to friends what we know they will be rejoiced to read, is most delightful. Men love to COMMUNICATE, and especially to interchange thoughts and feelings with those they LOVE; and when they cannot converse face to face, such communion on paper is most agreeable and beneficial to both parties. Now, the great barrier to such intercommunion is its cost, and this correspondence will be promoted in the exact ratio of its cheapness. CHEAP POSTAGE will therefore promote mental discipline, and the public good, more effectually than probably any other means.

Another most important advantage of cheap postage is, that by promoting the reciprocity of good feeling, it will BIND MAN TO MAN in one common brotherhood. This is precisely what a republic requires. For, as it is based, not in power, but in mutual concord and harmony, no one thing promotes its stability or utility as effectually as cheap postage, both letter and literary. A FREE mail would be the greatest public good, and even governmental policy, that our nation could adopt.

Yet the leading thought we would impress is, the PERSONAL advantages of writing, and our advice, especially to the young, is—WRITE MUCH, nor allow the trifling cost of communing with your friends to deprive you of so great a means of good.

FAMINE STATISTICS.

"WHAT shall we eat," is destined ultimately to become an all-absorbing question, the practical solution of which will engross much of the philosophy and experience of mankind. Population, undevastated by wars, doubles about every thirty years. Taking, then, the earth's present population for our basis, we shall see that it will require, at most, only a few centuries to crowd it full of human beings. Now if famines, as fatal as stated in the following list, occur while the population is so sparse, compared with what it will become, how much

more frequent and direful will they be when the earth becomes filled, to its utmost capacity, with teeming myriads, every one of whom must be fed daily ! It is true that wars, by withdrawing husbandmen from agriculture, have aggravated these famines, and that wars must soon cease, so that this cause of famine will ere long be obviated. Much waste land also remains to be cleared and cultivated, and discoveries of various kinds will soon redouble, many times over, the earth's productiveness. Yet, notwithstanding all these and kindred counteracting causes, "what shall we eat," is finally to become a paramount question, especially if two or three unproductive seasons should then, as now, follow each other. We quote the following statistics, however, more to direct attention to this subject, than to answer the question it involves.

"The great famine which lasted seven years, 1708, B. C. ; at Rome, when many persons threw themselves into the Tiber, 450, B. C. ; in Britain, so that the inhabitants ate the bark of trees, 270, A. D. ; one in Scotland, where thousands were starved, A. D. 306 ; in England and Wales 40,000 were starved, A. D. 310 ; all over Britain, 325 ; at Constantinople, 446 ; in Italy, where parents ate their children, A. D. 450 ; in Scotland, 576 ; all over England, Wales and Scotland, 739 ; another in Wales, 747 ; in Wales and Scotland, 792 ; again in Scotland, 803 ; again in Scotland, when thousands were starved, 823 ; a severe famine in Wales, 836 ; in Scotland which lasted four years, 954 ; famines in England, A. D., 964, 974, 976, 1005 ; in Scotland, which lasted two years, 1047 ; in England, 1050, 1087 ; in England and France, from 1193 to 1195 ; in England, 1257, 1315, 1318, 1335, 1348 ; in England and France, 1358 ; in England, 1389 and 1438, so great that bread was made of fern root ; in 1656, £2,000,000 were expended in the importation of corn ; one in 1748 ; another in 1798 ; in the province of Vellore, in 1810, by which 7,000 people perished ; in the diocese of Drontheim, in Norway, in consequence of the intercepting of supplies by Sweden, 6,000 persons perished, 1813.

LECTURES ON PHRENOLOGY AND PHYSIOLOGY. BY MR. HENRY WISNER.—We copy the following from the GUERNSEY (O.) TIMES, of recent date, with which we fully concur. Mr. Wisner is an energetic, persevering, and eminently worthy young man. He enters into the spirit of Phrenology with his whole soul, and has done much toward advancing the science in Ohio, as well as in New England. We hope our friends will not be backward in giving him the right hand of fellowship. We hope to hear from him frequently.

LECTURES ON PHRENOLOGY.

At the close of a series of interesting lectures on the subjects of Phrenology and Physiology, delivered in our place by Mr. H. WISNER, the following resolutions were unanimously adopted, by the large and intelligent audience in attendance :

Resolved, That we have listened to the lectures of Mr. Wisner on the important subjects of Phrenology and Physiology, for several nights in succession, with deepening interest, and with profit, and do consider him eminently qualified to present these subjects in their true light.

Resolved, That we regard the practical demonstration he has given the audience, during his course of lectures, by the delineation of character, in the examination of craniums, as strongly confirmatory of the science of Phrenology.

Resolved, That we hereby recommend Mr. Wisner to the intelligent citizens of those places he may hereafter visit, as a gentleman every way worthy their confidence and patronage.

For the American Phrenological Journal.

KNOWING that you wish to make your Journal a depository of facts that indicate the progress of science—especially of those sciences to which you have particularly devoted yourself—it has occurred to me that a brief notice respecting Mesmerism in India would be acceptable to you. I should think that Mesmerism is attracting more attention in India at the present time than in any other part of the world. Scarcely a paper now comes to hand in which are not recorded some MESMERIC facts; and—what is a little in advance, I think, of you in America—the government have introduced it into their medical college at Calcutta. The following notice I copy from a late paper:

“We are happy to learn that the passed students of the medical college will be required henceforward to attend the mesmeric hospital for two months, to study practical Mesmerism under Dr. Esdaile, previously to their receiving their appointments in public service.”

Dr. Esdaile, above alluded to, has, by order of the supreme government, lately issued a report of mesmeric practice. The facts he brings to view, are regarded as of very great importance in relation to medical science. This importance relates to the power of Mesmerism to *render insensible under surgical operations*, rather than to *clairvoyance*. In his report, Dr. Esdaile says, that of 130 cases, all but seven were rendered entirely insensible, and there were only two cases in which he failed to produce the *mesmeric sleep*. He thinks Mesmerism will never be superseded by ether. But it is the fact that government have introduced it into their medical college, that I wished to communicate. How long before medical institutions in our country will give that subject the attention which its importance demands?

Yours very truly,

E. BURGESS.

MARRIAGE OF BLOOD RELATIONS.—The “Cincinnati Commercial” says that, a few days since, three blind youths, from the town of Union, Montgomery county, Ohio, were sent to the Asylum for the Blind, at Columbus. These youths are brothers; and in the family, which consists of eight members, five are in this melancholy condition. The cause of this almost unheard-of calamity is said to be the frequent intermarriage of near blood-relatives in the family. This same cause is said to have produced, in the noble families in the south of Europe, a most degenerate and idiotic race. For further particulars on this subject, see “Hereditary Descent.”

AN INTELLIGENT AND PHILANTHROPIC correspondent writes us as follows:

“I find your journal a most welcome monthly visitor, and the people in our vicinity (most of them, at least) think Phrenology THE ONE THING NEEDFUL; although a few cry ‘Infidelity,’ etc., etc. As well might the spider attempt to stay, with its frail web, the MIGHTY NIAGARA. God’s truth WILL prevail.”

“In the whole course of my life, I never knew one man, of whatever condition, arrive to any degree of reputation or elevation in the world, who made choice of, or delighted in, the company or conversation of those who, in their parts, were not much superior to himself.”—Lord Clarendon.

EDINBURGH QUARTERLY PHRENOLOGICAL JOURNAL,

AND MAGAZINE OF MORAL AND INTELLECTUAL SCIENCE :

Applied to the Elevation of Society. By GEORGE COMBE, ROBERT COX, and others. Republished by Fowlers & Wells. New York: 1848.

Agreeably to promise, we have issued the first number of this great work. It contains a beautiful portrait and autograph of Mr. GEORGE COMBE, together with 112 pages of excellent matter, on the following subjects: "NATIONAL EDUCATION," the "NATURE AND USES OF PHRENOLOGY," "PHRENOLOGY AND MESMERISM, or the true scientific spirit in which they should be examined," including other articles of interest. The article on "EDUCATION," by Mr. Combe, is worth the subscription price of the work, which is only two dollars a year, in advance. The next number of this Quarterly will contain a work, by George Combe, on the "RELATION BETWEEN RELIGION AND SCIENCE," in which all will be deeply interested.

FRIENDS OF OUR CAUSE,

WE are most happy again to acknowledge our obligations for the efforts which you have made, in extending the circulation of this Journal. The generous and liberal support which it has received from your hands will not be forgotten by its proprietors, nor will its influence on the public mind soon be erased. The Journal closed its last volume with upward of TWENTY THOUSAND SUBSCRIBERS, nearly double to that of the previous volume. The success of this Journal has been infinitely greater than that of any other magazine in America, or probably in the world. Now what is the cause of all this? The question is easily answered, as follows: Every MAN, WOMAN, and CHILD, who becomes imbued with the reforming influence of Phrenology, at once put their shoulder to the wheel, and help it on; and the influence of so many true souls combined, can hardly be equaled by the steam-engine itself. It must go on; and so long as we are thus sustained, no effort on our part shall be wanting. We will do all we can toward extending phrenological science throughout the length and breadth of the universe. Nor will it be long before phrenological societies will spring up in every town and village, and be taught as a regular branch of science by every teacher, in every school-house and college in the land.

To facilitate this great and glorious movement, we will send SAMPLE NUMBERS of this Journal, GRATIS, to all who may desire it, for obtaining additional subscribers. Already do the clubs begin to pour in upon us, for 1848. To YOUNG MEN particularly are we much indebted. They are our most efficient co-workers. Still, all have an equal chance to do good in this boundless cause.

PROFESSOR SILLIMAN says, "The very word (PHRENOLOGY) means the science or knowledge of the mind, which all admit to be a pursuit of the HIGHEST DIGNITY AND IMPORTANCE."

A PHRENOLOGICAL SOCIETY has recently been formed in RIPLEY, Chautauque County, N. Y., and is now collecting a library. May success attend it. J. A. Sawin, Secretary.

ARTICLE XI.

PHRENOLOGICAL ORGANIZATION AND CHARACTER OF HON. CHARLES S. TODD,
ILLUSTRATED WITH A LIKENESS.



No. 3. CHARLES S. TODD.

THIS organization is one of uncommon power and efficiency. This form of nose evinces uncommon strength, along with that stirring activity which works up all this strength, and produces intensity of desire on the one hand, and ease and continuity of action on the other. Those who have such an organization will drive whatever they take hold of. They will also aim high, and strike far above ordinary minds. Ends which folly satisfy the ambition of others, such men will consider trifles, and accordingly grasp at objects which most men con-

VOL. X.—NO. II.—4.

sider above their reach. But indomitable perseverance, or very large Firmness and Combateness, always accompany this temperament, so that such men not only undertake a great deal, but they always push with resistless force whatever they do begin, nor ever "give up the ship" till success crowns their efforts. The organic data which produces this controlling feature of his character we shall give in our articles on the temperaments, and shall therefore proceed now to his Phrenology.

The first thing to be done in examining a head is to ascertain what set of organs lead off the character. The largest organ is not, however, always the leader; for some organs, however large, never constitute this leader. Thus Firmness, though it may be the largest organ in the head, cannot, in the nature of things, become the team of the character. All it can do is to PROSECUTE the ends secured by the other faculties. So, too, it is hardly possible for Combateness to become the OBJECT of one's life; but, however men may love to oppose, their other faculties must give them the SUBJECTS on which to expend such opposition. Thus with our subject. His temperament indicates that these are the two largest organs in his head. Our great inquiry, then, is, What other faculties are the EMPLOYERS of these powerful workers?

Self-Esteem almost always accompanies this temperament. It is undoubtedly a kind of general in his character. Approbativeness is probably large, though subordinate to Self-Esteem, and both together give that towering ambition which would render him eminently aspiring, and generally known. Those with such an organization would not keep out of public life if they could, and could not if they would. They love to command, and always find those in abundance who love to be commanded by them.

This is still further facilitated by his second leading group, namely, very large PERCEPTIVES. These, besides rendering him a most acute observer of men and things, give him a high order of good sense and practical judgment. He of course jumps at conclusions, yet always jumps RIGHT. That power and action of temperament already described render his brain dense, yet elastic; as quick as a flash, yet as enduring as steel. To fatigue such a brain with mental labor is hardly possible, and yet the amount which it will perform, both in a given time and in a lifetime, is astonishing. This temperament gives the perceptive peculiar power and efficiency. We often say that such and such things will grow in such and such soils, because the latter are NATURAL to the former. Now this temperament is the natural soil of the perceptive, as well as of those faculties which give force. I mean that it favors their ACTION, as well as development, and renders them even more efficient than their size, which is large, would indicate. To this reciprocal relation which exists between the Physiology and Phrenology, the reader's particular attention is invited, because the doctrine itself is so very important, and because our subject furnishes one of the very best examples of it to be found. Of his character I know nothing; but these organic conditions assure me that he is one of the shrewdest and most sagacious of men—long-headed, clear-headed, successful, and talented.

These conditions also render him apparently profound, and actually so, to all practical intents and purposes; yet it is PERCEPTIVE profundity, instead of reflective. These conditions also facilitate scholarship, and profundity in learn-

ing, or great ease in the acquisition of nearly all kinds of knowledge, together with sufficient Causality and Comparison to render him sound in reasoning and cogent in argument. They are especially adapted to legal and political pursuits, and give a faculty of operating on mind which guarantees success.

Order is especially developed. See that marked projection over the outer angle of each eye. It amounts almost to a deformity, and I venture the prediction, though wholly ignorant of the fact, that he is a PERFECT DISCIPLINARIAN, as methodical as a clock, and perfectly old-maidish about order. In this respect he must be one of the very hardest men to please, yet, when pleased, pleased to perfection. His house must be just so, and every thing about it in tip-top style, or else he cannot endure it; and if it is to his taste, he must take a great deal of pride in it. He is one of the best judges and greatest admirers of architecture to be found, and a first-rate director of workmen.

His mathematical faculties are all large, and talents of a high order.

ACQUISITIVENESS seems to be amply developed, and, in conjunction with his powerful percepts, makes him one of the best of buyers and sellers, and confers the talents for rapidly amassing wealth. But that far-reaching faculty already described would prevent his operating on a small scale. Such a man might BEGIN life on the penny system, but would very soon launch out till he did the largest kind of a business. Nor do I see any thing to prevent, but every thing to render our subject a very rich man. Or if he is poor, he has been rendered and kept so by others. He never erred in judging of the value of property, and would lay wise plans for accumulating wealth. In fact, he is wise in every thing, for a better BALANCED intellect is rarely ever found. Hence he is a kind of universal genius, and endowed with remarkable versatility of talent. It is surprising how much he knows on all subjects, and how much he can do of all kinds of business.

LANGUAGE is also amply developed. This gives freedom and power of expression, and such a temperament invariably gives POWER of idea, and that same force of THOUGHT which it has already been shown to give force of character. Such an organization must communicate, yet will never talk without SAYING something. It would render him especially noted for his pithy, racy, scorching, cutting, sensible, and pertinent remarks, and admirably adapt him to public speaking—not to short squibs, but to long and able speeches, where mind grapples with mind in powerful conflict.

This quality of his mind also contributes greatly to that capacity for COMMANDING, for swaying men, already ascribed to him; yet he would command, not like the captain of a British man-of-war, with stern severity and iron might, but with so much smoothness and blandness as to seem to follow, while he was virtually captain. There is a silent dignity, and hidden power, which pleases while it awes, and renders its subjects as pleased as willing to obey. In other words, his temperament evinces SMOOTHNESS in connection with power. Power, with coarseness of texture, leaves the character rough-shod throughout, and large Firmness, Self-Esteem, and Combativeness, in such men, render them domineering and imperative. But the temperament of our subject softens off all these asperities, and at the same time leaves all its native energy. Hence he keeps many employed in executing his will, who scarcely realize that they are at work under him, but suppose they are on their own hook. His HUMAN

Nature is also admirably developed, and this greatly aids him in controlling mind.

FRIENDSHIP and BENEVOLENCE also accompany this temperament, and render him generally beloved, and eminently influential. In short, he is fitted in every respect for a popular leader, in more departments than one. To sum up, his Phrenology and Physiology render him remarkably resolute, efficient, bold, judicious, stable, determined, aspiring, ambitious, honorable, good-feeling, well-informed, methodical, sensible, logical, learned, practical, successful, and influential.*

COLONEL TODD, late minister to Russia, so favorably known to his countrymen as a soldier and diplomat, is a native of Kentucky, having been born near Dansville, on the 22d of January, 1791; the year before the District of Kentucky then a part of Virginia, had become an independent state. He is the second son of the late Judge Thomas Todd, of the Supreme Court of the United States, who emigrated to Kentucky from Virginia in 1786, and of Elizabeth Harris, a niece of Wm. Stewart, a surveyor from Pennsylvania, who fell at the disastrous defeat of the "Blue Licks," in August, 1782. Mrs. Harris, the grandmother of Col. Todd, emigrated to Kentucky for the purpose of securing the valuable lands which her deceased brother had located, and the father of Col. Todd sought his fortunes in the then wilderness as a young lawyer. It is creditable to his character and energy, and to the nature of our free institutions, that though he acquired his knowledge of the law by fire-light, he rose to the first offices of the young state, and from thence to the supreme bench of the United States, without any solicitation on his part. Contemporaneous history bears testimony to his having been the soul of business in all the early transactions of the state, and of his having been transferred by Mr. Jefferson, in 1807, from the position of Chief Justice of Kentucky to the highest judicial department of the Union. His colleague and brother justice, the late Judge Story, has offered a tribute to his memory in the preface to the 12th vol., by R. Peters, of the decisions of the Supreme Court of the United States. In after life, Judge Todd intermarried with Mrs. Washington, the youngest sister of Mrs. Madison, relict of President Madison. Col. Todd, the subject of this memoir, married, in 1816, the youngest daughter of Gov. Shelby, his lady being a cousin of Mrs. Clay, and of Senator Benton; and Mrs. Crittenden is Col. Todd's cousin, and was the widow of his brother. It will be seen in the course of this narrative that Col. Todd was the military pupil of President Harrison, and the diplomatic pupil of President Monroe, and we trust our account of his subsequent career will afford abundant evidence of his being worthy of such high associations. A spirit kindred

* The Editor knows nothing of Col. Todd's real character, but has written the above solely from his Phrenology and Physiology; nor will he see the following biography of him, furnished by a friend, till it is in print, so that readers will here have a good test of phrenological science. All he has written he has inferred from that imperfect view of his organs furnished by this likeness, and from his TEMPERAMENT, yet even more from the latter than the former. The reader should bear in mind the great organic law that certain phrenologies invariably accompany certain physiologies—a fundamental truth which it will be the special object of the two series of articles on the characters of remarkable personages, and on the temperaments, to elucidate.

to these distinguished men was well fitted by his talents, his intelligence, and his dignified courtesy, not less than by his military reputation, to win the special regards of that magnificent potentate, Nicholas I., Czar of all the Russias.

Young Mr. Todd entered at an early age upon a classical course of education, in connection with the elementary sciences, in the best grammar schools then conducted in the state. Kean O'Hara, the late Rev. Dr. Wilson, of Cincinnati, Dr. Blythe, Sam. Wilson, of Jessamine, Mr. Priestly, at Frankfort, and Mr. Butler, at Versailles, more recently author of a history of Kentucky, were respectively his teachers. At the Transylvania Seminary, he was the associate of N. G. S. Hart, A. Langham, Wm. and John McCalla, and W. T. Barry. At the school of S. Wilson, he acquired the friendship of Crittenden, J. J. Marshall, H. Taylor, T. A. Marshall, R. Crockett, and J. Cabell Breckenridge; and with Priestly he won the regards of J. S. Smith, J. B. Bibb, J. O. Fallon, the two Croghans, J. G. Birney, T. P. Moore, J. C. Short, J. Norwell, F. P. Blair, and A. R. Macey. At an earlier period, Priestly had been the preceptor of N. Edwards, John Pope, J. H. Daviss, John Rowan, John Allen, and Felix Grundy, men of great eminence in the history of the state and nation. In 1807, he entered the ancient University of William and Mary, in Virginia, as a Junior, and graduated with four others in July, 1809; two of those four being Dr. Croghan, of Kentucky, and Gov. Brandon, of Mississippi. President Tyler, Senator Rives, Judge Wash, R. McCandlish, Col. Croghan, R. C. Anderson, Majors Holmes and Pollard, were his collegiates. His thesis at the time of graduation was the subject of encomium by the faculty. It dwelt upon the three great causes which have contributed to ameliorate the condition of the human race—the invention of the art of printing, the discovery of the mariner's compass, and the introduction of the Christian religion.

Young Mr. Todd returned to Kentucky in the summer of 1809, and commenced the study of law with his father. In the fall of 1810, he proceeded with his old fellow-student, H. Taylor, to Litchfield, in Connecticut, to attend a course of lectures by the celebrated Judges Reeves and Gould. He made this journey of one thousand miles, and the journey of seven hundred, in 1807, to Virginia on horseback, which will serve to show the improvement in the mode as well as the rapidity of traveling in the present day. He remained at Litchfield until the fall of 1811, having visited Boston and Portsmouth. At this school he made the friendship of Baldwin, Huntington, Kirby, and Raymond, from Connecticut, Orne, Shaw, and Bigelow, of Mass., Booth, of Del., Bond, of Maryland, King, Gansevoort, and Hooker, of N. York, Martin, of N. C., Hamilton, of S. C., and Tatnall, of Georgia.

In the winter of 1811–12, young Mr. Todd established a law office in Lexington, and extended his practice to Richmond, in Madison county. The battle of Tippecanoe was fought before he returned from the East, or he would have been on that campaign, having cherished an ardent military spirit during his residence at college, where he was elected ensign in a volunteer uniform company, raised on account of the attack on the Chesapeake. But the war with Great Britain occurring in June, 1812, he volunteered his services, and was elected ensign in one of the companies from Lexington; though before the march of the troops in August, he was appointed to a situation in the

quarter-master-general's department, which made him the acting quarter-master of the left wing of the Northwest army. In December he was appointed into General Harrison's staff, as division judge of the Kentucky troops. In this capacity he was bearer, one hundred miles across the wilderness, on snow and ice, of confidential instructions from the commander-in-chief to General Winchester previous to the disastrous affair at the River Raisin. That movement was in violation of the instructions, and General Winchester never questioned them, although, to avoid the contingency of Ensign Todd being killed or taken, these instructions were never committed to writing. At the close of the campaign, Ensign Todd returned to Kentucky with a letter from General Harrison, recommending him for a captaincy in the regular army, adding the beautiful compliment, that "he appeared to combine the ardor of youth with the maturity of age." McAfee's History of the War in the Northwest, Butler's History of Kentucky, and Judge Hall's Life of Harrison, all speak of incidents on this campaign, in which Ensign Todd's enterprise and intrepidity were commended. He was soon afterward appointed, upon the personal application at the war office, by Secretary Monroe, to a vacancy of captain in the 17th regiment of infantry, together with Ensign Baker, of Louisiana, and the present General W. O. Butler. Afterward the two latter were transferred to the 44th Louisiana regiment, and were distinguished in the operations at New Orleans.

Captain Todd, after commanding the recruiting rendezvous of the regiment at Newport, was transferred to the 28th infantry attached to the brigade of General Cass, and was appointed aid-de-camp to General Harrison. A few days after his arrival at head-quarters, the general sent him and Major Hukell, deputy inspector-general, to ascertain the result of Perry's battle. They proceeded in an open boat on Lake Erie, and found Perry just sailing with the prisoners to the mouth of Portage River. Captain Todd's conduct on the campaign, and particularly in the battle of the Thames, is noticed in General Harrison's official report in the following terms: "My aids-de-camp, Lieutenant O'Fallon and Captain Todd, of the line, and my volunteer aids, John Speed Smith and John Chambers, Esq., have rendered me the most important service from the opening of the campaign." "Major Wood, of the engineers, already distinguished by his conduct at Fort Meigs, attended the army with two six-pounders. Having no use for them in the action, he joined in the pursuit of the enemy, and with Major Payne, of the mounted regiment, two of my aids-de-camp, Todd and Chambers, and three privates, continued it for several miles after the rest of the troops had halted, and made many prisoners." Gov. Chambers has often spoken of an incident in the skirmish the day before the general battle to which he was an eye-witness, in which Captain Todd, in conveying an order from General Harrison to a distant corps, narrowly escaped the near shots of a large body of Indians. In the decisive battle of the 5th October, after the capture of the British troops, he was sent with an important order to Gov. Shelby, and participated in the operations on the left against the Indians. He was then dispatched with Major Payne's battalion to pursue General Proctor, whose sword, papers, etc., were the joint prize of Major Wood and Captain Todd. He accompanied General Harrison down the lakes to the Niagara frontier, in Perry's fleet, and he witnessed at Buffalo the interesting incident of Harrison and Perry, each supporting the gallant and

wounded Barclay, as they walked from the water's edge half a mile to the only hotel in what was then a village. He embarked with General Harrison in Chauncey's fleet for Sackett's Harbor, and thence continued on the route to New York, Washington, and Cincinnati, having succeeded Major Hukell as deputy inspector-general of the 8th military district. During the summer of 1814, Major Todd acted, also, as adjutant-general of the district, and is thus handsomely noticed in General McArthur's report of the expedition into Canada during that fall: "I have the support of the troops in assuring you, sir, that to the military talents, activity, and intelligence of Major Todd, who acted as my adjutant-general, much of the fortunate progress and issue of this expedition is attributable; and I cheerfully embrace this occasion to acknowledge the important services which he has at all times rendered me, while in command of the district; his various merits justly entitle him to the notice of government." In March following, he was promoted to the situation of inspector-general, with the brevet rank and pay of a colonel of cavalry.

At the peace in 1815, and upon the disbandment of the army, he returned to his original profession at Frankfort, Kentucky, and, as already stated, united his fortunes, in 1816, with Letitia, the youngest daughter of Governor Shelby. He was soon afterward appointed secretary of state by the new governor, Madison. The unexpected and lamented death, however, of that distinguished patriot determined Colonel Todd not to hold office under the lieutenant and acting governor, Slaughter, unless entirely acceptable to that functionary. As he anticipated that the councils of the acting governor would be under the influence of the then Federal party, he was unwilling to be placed in a high situation of confidence unless the measures of the governor should be in accordance with the wishes of the great Democratic Republican party, in which he had been educated, and with which he had acted; and although disposed, from his repeated missions abroad, to be more and more national in his feelings, he is still a Democratic Republican of the school of Jefferson, Madison, Monroe, and Harrison. His conjectures as to the course of acting Governor Slaughter were well founded, for he appointed Mr. John Pope secretary of state, a prominent politician of the Federal school, who had voted against the war, in opposition to the instructions of the legislature. Colonel Todd was elected to the legislature in 1817, and again in 1818, having received a greater number of votes than Judges Bibb and Marshall, and General Hardin. In the session of 1818-19, he originated measures which were ultimately adopted in 1821-2, by which an unhappy controversy between Tennessee and Kentucky, inherited from their parent states, North Carolina and Virginia, was adjusted, by the establishment of the present boundary-line between the first two republics, founded in the great Valley of the Mississippi. Colonel Todd's conduct in the legislature was so acceptable to his fellow-citizens, that he could have been re-elected at any time; but in February, 1820, he was unexpectedly invited by Mr. Monroe to proceed to the government of Colombia, in South America, upon a confidential mission, with the pay and duties of a *Chargé-des-Affaires*. He was sent, in part, to South America to complete the negotiations which had been suspended by the lamented death of the heroic Perry; and it is a curious incident that General Harrison should have been afterward deputed to the same government, he and Perry and Todd having been associated in the glorious op-

erations of the war in the Northwest. T. P. Moore, as Minister, and R. B. McAfee, as Chargé, both officers of that war, were afterward dispatched to the same government.

Colonel Todd sailed in June from Baltimore for St. Thomas and the Island of Margarita, near the Spanish Main, and communicated with the Colombian government, then at Angostura, on the Orinoco. The armistice entered into between Morillo and Bolivar, together with bad health, induced Colonel Todd to avail himself of the permission granted by the President to return in a year for his family. Accordingly, Colonel Todd reached New Orleans in March, and Kentucky in April, 1821, and received from the department of state a letter approving his conduct in the mission. In the fall he was about to resume his position, under instructions, to proceed via New Orleans, when the Ohio was closed by ice, and before the navigation was open; the President directed him to await the proposed action of the government as to the recognition of the independence of the South American States. For this purpose, he repaired to Washington, and sailed in August, in the ship John Adams. The commander touched at Charleston for Mr. Poinsett, destined for Mexico. Early in October the brig Spark was met in the West Indies, and Colonel Todd proceeded in her to Laguayra, and from thence to Caraccas and the capital city of St. Fe-de-Bogota, a journey of one thousand miles, on mules, across the Andes. The short limits of this sketch do not permit us to introduce a further notice of this interesting journey. In December, 1823, Mr. Anderson, American minister, arrived in the capital, and Colonel Todd commenced his return, having determined to decline an acceptance of the office of secretary tendered to him. Mr. Torres, Colombian Chargé-des-Affaires, having died, a full minister was appointed by that government, and a similar grade exchanged by the United States. Colonel Todd descended the Magdalena seven hundred miles in a canoe, constantly exposed to attacks by the alligators. He embarked at Carthagena for Jamaica, from thence to Havana, and thence to Charleston, where he was detained five weeks by an attack of yellow fever, contracted on the voyage. He reached Washington in April, and on the 13th his arrival was announced in the National Intelligencer, in a complimentary paragraph under the eye of the department of state, to the effect that "Colonel Todd had acquired great respect in the eyes of those who had an opportunity of observing it, by the manner in which he had discharged his duties while abroad." In a dispatch of June, 1823, Mr. Adams had said, "I have been directed by the President to assure you of his undiminished confidence in your talents, zeal, and usefulness." The services performed, and the sacrifices encountered by Colonel Todd on these two missions, may be appreciated when we refer to the fact that he passed through seas infested by pirates, by hurricanes, and by malignant diseases, and that he entered a country engaged in a sanguinary civil war, to the language of which he was a stranger. One of his papers, addressed to Vice-president Santander, vindicating the claims and the character of the United States, was particularly commended at the department of state.

Colonel Todd, after declining the acceptance of several valuable offices, established himself as a cultivator of the soil upon the patrimony inherited by Mrs. Todd from her father. This tract of land is situated in the vicinity of Shelbyville, Kentucky, and had been located at an early day by Governor Shelby

The skillful and practical efforts of Colonel Todd have rendered it a beautiful garden, arranged in fine military taste, its woodland pastures resembling the lawns in England. While improving the farm and providing the means for the education of his children, Colonel Todd's pen was devoted to three great subjects—religion, agriculture, and politics. For many years he has been an active member of the Presbyterian church, and was a commissioner in the Assemblies of 1837 and 1839, by which the separation was effected, he sustaining the Old School party. For several years he was a vice-president of the State Agricultural Society, and in January, 1839, delivered in the Legislative Hall at Frankfort the address before the annual meeting of the society. The journals of the day commended its classical taste and extensive information. A paragraph in relation to the influence of woman on that subject may be placed by the side of the encomium uttered by the late Judge Story. In 1828, he supported the re-election of Mr. Adams, and in 1832 sustained the claims of that distinguished orator and statesman, Mr. Clay, with whom, from his youth up, he had maintained relations of the most intimate friendship; but, as Mr. Clay had been withdrawn from the canvass in 1835, Colonel Todd published in the Louisville Journal a series of essays under the signature of "Shelby," and in the fall of 1836, in the "Commonwealth," under the signature of "Wayne," which were regarded as powerful advocates of the claims of General Harrison to the Presidency. In the spring of 1840 he was invited by the committees of Ohio and Kentucky to prepare, in connection with the late B. Drake, Esq., of Cincinnati, sketches of the civil and military services of that distinguished patriot. These were received with great favor, and the concluding chapter contains a review of General Harrison's military character, and its analogy to that of Washington, written by Colonel Todd, which would alone give him claims to a high rank in the class of historical writers. He then removed to Cincinnati, and assumed the editorial charge of the Cincinnati Republican, devoted to the support of General Harrison's nomination to the Presidency. The ablest editors of both political parties bore testimony to the efficiency and dignified courtesy with which he conducted the political campaign, as well by his editorial career as by his addresses before large conventions of the people. He accompanied General Harrison to Washington in February, 1841, and at the hour of that death which covered his country as with a pall, he was near the pillow of that illustrious patriot, whose confidence he enjoyed in an eminent degree, and who designed to engage his services for the country upon the mission to Vienna; but in the subsequent arrangements of President Tyler, it was thought best to send Colonel Todd to Russia, a decision, so far as the nation was concerned, most eminently judicious.

Colonel Todd sailed from New York in September, and touching at Liverpool, London, and Hamburg, reached St. Petersburg early in November. As the intimate friend and companion in arms of the lamented Harrison, he was commended at once to the respect of the Russian government. He was soon invited by the Emperor to attend his military parades, and thus had access to means of information and influence which a mere politician could not have enjoyed. He traveled extensively into the interior of Russia, having visited Moscow and the Annual Fair at Nishnei Novogorod, four hundred miles beyond Moscow, at the juncture of the Oka with the Volga, the Mississippi of Europe.

He met the rice and cotton of America by the side of the rice and cotton of Bokhara in the East Indies, and encountered twenty different languages in the streets. This fair was attended by two hundred thousand persons, for an exchange of fabrics to the value of thirty millions of dollars, from Europe, Asia, and America. He descended the Volga, in an open boat, three hundred miles, to Kazan, the ancient Tartar capital, and was a witness of the disastrous fire which destroyed three fourths of that beautiful city. He was accompanied on this interesting route by Mr. Maxwell, of New York, the accomplished secretary of legation. It was the first instance in which an American minister had ever penetrated beyond Moscow, and he was received by all of the public authorities with great distinction and hospitality. He afterward visited Sweden, and had the rare good fortune to be presented to the celebrated Bernadotte, the only marshal of Napoleon who retained his crown. The king often spoke of the interest he felt in the interview, having been appointed at one period Governor of Louisiana, and destined to be a neighbor of the great valley of which Col. Todd was a native. The king remarked upon the very youthful appearance of Colonel Todd, supposing him to be only thirty or thirty-five years of age. This was the result of his steady temperance amid the snows of Canada and the burning suns of the equatorial region.

In the winter of 1841-2, the Emperor determined to construct the railroad from St. Petersburg to Moscow, and the hereditary Grand Duke in person requested Colonel Todd's good offices in obtaining the services of Major Whistler, a distinguished American engineer. Count Nesselrode, minister of foreign affairs, also sought an interview with him, by order of the Emperor, to effect the same object. Colonel Todd complied with their request, by addressing a letter to his old friend and fellow-soldier, General Jessup, who was a particular friend of Major Whistler. The reply, through Colonel Abert, announcing the contract with Major Whistler, was promptly communicated to the Russian government, and its high gratification expressed for so important a result. Major Whistler enjoys the unlimited confidence of the Emperor; and subsequently a marked evidence of reliance upon American skill and fidelity was shown by a company of manufacturers of engines from Philadelphia and Baltimore having obtained the contract for the locomotives and cars on that road, and without security, involving an expenditure of \$4,500,000. Independently of his regular communications to the department of state, Colonel Todd maintained an interesting correspondence with his distinguished colleagues, Mr. Wheaton at Berlin, Mr. Everett at London, and his old fellow-soldier, General Cass, at Paris. A dispatch from Colonel Todd to his ancient friend, Mr. Calhoun, when secretary of state, presented a graphic view of the power and influence of Russia, and the character of her present dynasty; and a subsequent dispatch contained a military criticism, with some valuable hints upon a review which he attended of one hundred thousand regular troops.

An extract of a dispatch from Mr. Webster, in March, 1843, will show the estimation in which Colonel Todd was held by both governments. "The President directs me to express to you his approbation of the manner in which you have discharged your duties as the representative of your country at the imperial court of Russia. While he is satisfied that you have sedulously sought, on all occasions, to promote the interest of the United States, it gives him much

pleasure to understand that your public conduct and personal deportment have been quite satisfactory to the government to which you have been accredited."

Our intercourse with Russia is so cordial, that any correspondence touching matters of business rarely occurs. One case of this kind, however, took place in 1845, in consequence of the ukase admitting crushed sugar from England. Colonel Todd claimed, under our treaty of commerce, the benefit of this privilege to be extended to the United States; but the season for navigation on the Baltic, to which it was restricted, passed away without any favorable result having been obtained, though Colonel Todd fully sustained his reputation in the argument with Count Nesselrode.

The President thought proper to terminate Colonel Todd's mission in the fall of 1845; the secretary of state having communicated in a private letter that this act had not proceeded from any unfriendly feeling, but was the result of a change in the administration, and what he was pleased to term the application of the four years' rule or practice as to continuance in office of our ministers. The recall, however, did not reach Colonel Todd until it was too late in the season to descend the Baltic. The absence of the Emperor in Italy, also, necessarily postponed Colonel Todd's departure until February, which forced him upon the land route in the winter to Berlin, where he had the pleasure of visiting the celebrated Humboldt. In March he was presented at Paris to Louis Philippe and M. Guizot, and he had the satisfaction in London of listening to a speech by Sir Robert Peel, whose manner resembled somewhat that of the polished H. G. Otis. In April he reached the United States, and our public journals were filled with accounts of the favorable impression he had made at the court of the autocrat. His election to the Imperial Agricultural Society, its vote of thanks, and presentation of a gold medal, were all doubtless the modes by which the government manifested its regard for him. The merchants engaged in the American trade tendered him a letter, with assurances of their high sense of his services, and of their great regret at his departure. To this address he made an affecting reply, "begging them to accept his grateful acknowledgments for the assurances they had been pleased to tender of regard and esteem, and especially for the wish they had expressed for his health, happiness, and future career. After a long absence from his native land in a public position of great responsibility, this testimony of their approbation was received with unaffected sensibility, and would serve, next to the pleasing dictates of his own conscience, and the justice of his countrymen, to sweeten the remainder of his days."

The eloquent manner of Colonel Todd produced upon several occasions a fine impression, in his response to compliments extended to the United States, at the anniversary dinners of the English Club. One of these, delivered in March, 1843, was republished by the late Colonel Stone, of the New York Commercial Advertiser; and in the opinion of that competent judge, was regarded "as in fine taste, as neat and simple as beautiful." A touching compliment was extended to Colonel Todd a few days before he left St. Petersburg, in a dinner given by General Kaveline, the governor-general of the city. Any minister might be proud of receiving such a testimony of esteem. The general spoke as follows:

1ST TOAST.—"A residence of some years among us, having surely enabled the Honorable Mr. Todd to appreciate the noble and generous qualities that

so highly distinguish our beloved Emperor and Empress, and their august family, I hope that he will most willingly and most cordially drink with us the health of the Emperor and all the imperial family."

2D TOAST.—"Though our respective countries be situated in two different parts of the world, and consequently very distant from each other, yet I hope you will acknowledge with me, that there is no distance for friendship. I then dare say, Honorable Mr. Todd, that when on the distant shores of the new world, you will sometimes remember the friends you leave here, whose hearts you have won by your eminently good qualities, and in whose bosom and memory your remembrance will remain engraved forever. I drink, with my good wife, with the ladies, with my children, and with my friends, the health of the American Ambassador."

Colonel Todd enjoyed the great happiness of being met at Boston by Mrs. Todd, and a son and daughter. He had scarcely reached the West, when the country was involved in the war with Mexico. The President had requested the Governor of Kentucky to accept the services of three regiments of volunteers; and upon distinct intimations having been given, by friends in the confidence of the governor, of the general wish that he should command the Kentucky volunteers, Colonel Todd tendered his services to the governor, and had satisfactory reasons for believing that he would have received a commission as brigadier-general, in case the governor had deemed such an appointment to be within his constitutional powers.

The preceding narrative, we trust, will justify the opinion, that with the unpretending, though courteous and graceful manners of the old school, with an interesting personal appearance, with a high order of intelligence, with the ready command of a polished pen, in the vigor of life, with a high moral standard, and with a ripe experience in public affairs, military, political, and diplomatic, Colonel Todd possesses an enlarged capacity to render eminent services in the cabinet or the field, at home or abroad.

CHANNING ON THE DECORATIONS OF WAR.

To one who reflects, there is something very shocking in the decorations of war. If men must fight, let them wear the badges which become their craft. It would shock us to see a hangman dressed out in scarf and epaulette, and marching with merry music to the place of punishment. The soldier has a sadder work than the hangman; his office is not to dispatch occasionally a single criminal; he goes to the slaughter of thousands as free from crime as himself. The sword is worn as an ornament, and yet its use is to pierce the heart of a fellow-creature. As well might the butcher parade before us his knife, or the executioner his axe or halter.

Allow war to be necessary, still, it is a horrible necessity, a work to fill a good man with anguish of spirit. Shall it be turned into an occasion of pomp and merriment? To dash out men's brains, to stab them to the heart, to cover the body with gashes, to lop off the limbs, to crush men under the hoof of the war-horse, to destroy husbands and fathers, to make widows and orphans—all this may be necessary; but to attire men for this work with fantastic trappings, to surround this fearful occupation with all the circumstances of gayety and pomp, seems as barbarous as it would be to deck a gallows, or to make a stage for dancing beneath the scaffold.

ARTICLE XII.

THE ORGANISM, OR TEMPERAMENTS, AS INDICATING CHARACTER.—NO. I.

THAT ORGANIZATION IS AS CHARACTER, is a fundamental law of nature. It constitutes the basis and superstructure of phrenological science, yet is by no means confined to it. It also teaches us all we can know of the character by the Physiology, both in and of itself, and in its reciprocal relations with the Phrenology; but it does not stop here. It not only pervades all human beings, from the crowns of their heads to the soles of their feet, but extends its sway over the entire animal kingdom—fish, fowl, serpent, insect, moth, etc., not excepted. Nor is its terminus even here. It governs, also, the entire vegetable kingdom—tree, fruit, herb—every thing that grows or is. Nor is its action probably limited to earth; but all worlds, all time, all eternity, probably both illustrate its universality, and conform to its conditions.

A more complete expression of this law is this: The form or shape is as the texture or the organization, and this is as the character. This, in the very nature of things, must be so. Every thing must have some shape. Nothing can be without possessing this element of configuration, which is a NECESSARY property of universal matter. Then why shall not this property EXPRESS CHARACTER? In fact, we know it does. The shapes of some things proclaim unmistakably their true characters. And since a part do, then why not all? Does nature ever dabble? Does she begin and not finish? That law of universality explained in Art. II. of this volume, forbids. That principle of uniformity, on which Comparison is founded, and to which it is adapted,* also forbids. On the contrary, since she sees fit that some shapes should always accompany and indicate certain characters, for the same reason she ordains that all shape shall coincide with and express character, and that similar shapes shall always accompany similar characteristics. To take a few examples.

The shape of every human being, past and present, bears a general resemblance to every other, because all have the same number, position, and outline configuration of bodily organs; and they all likewise have the same number of mental faculties. That is, as far as OUTLINE, both of form and character, are concerned, all human beings are alike.

But every human being differs from every brute, and from every vegetable and thing, both in configuration and character. Yet the nearer brute approaches to man in shape, the nearer he likewise comes to him in mentality, of which the orang-outang and monkey tribes furnish

* See analysis of this faculty in our last volume, and also in "Fowler on Memory."

pertinent examples. But the further the animal recedes from the human type in shape, the further its mentality departs from that of man. (For illustrations, see page 83, Vol. VI., and 65, 111, and 112, Vol. VII., of this Journal.)

Moreover, animals of a like character possess a like shape. Thus every animal of every species resembles every other animal of that species, in character as closely as in shape—every dog every other dog, every lion every other lion, etc. Minor differences of shape characterize different species and individuals, yet such differ in DISPOSITION as much as shape, and those of a like disposition are alike in shape. Thus every dog is more like every other dog, in both form and character, than like a fish or sheep; yet all grayhounds resemble all others, but differ from all bull-dogs, in shape as in character.

THE FELINE species furnishes another illustration of this law. Thus every tiger closely resembles every other in looks and character, and the nearer any animal approaches the tiger in character, the more nearly will it resemble the tiger type of configuration, of which the panther, lynx, tiger-cat, wild and domestic cats, are examples. Nor need these examples be multiplied; for what reader so dull as not to perceive the great law here illustrated, or so stupid as not to draw illustrations, ad infinitum, from every class, genus, species, and individual in the kingdoms of bird, fish, four-footed animal, and all things that inhabit the earth?

One other series of illustrations of this law, drawn from the vegetable kingdom, must suffice. All vegetables—trees of course included—bear a general resemblance to all others, in that they all have roots, leaves, trunks, bark, etc., and bear seeds or fruits, yet differ from all beasts, in character and looks. And those which are alike in character, bear a general resemblance in shape, while the more unlike they are in the former, the more dissimilar are they in the latter. Thus all apple-trees resemble all others, as do all oaks, and pines, and grasses, and grains, etc. Yet each variety has its own peculiarities of both shape and character.

But why enlarge? The great LAW here expounded governs every department of nature, and is illustrated by every individual and thing upon and within the earth. Every stone resembles every other stone, and so does every species its species, in quality as in shape. In short, this law of nature furnishes our principal means of recognizing and classifying things. All those classifications, analogies, and differences between natural objects, pointed out by naturalists, and which constitute science in general, are founded in this law, that CHARACTER IS AS SHAPE.

Then why should not we apply a law so universal, so indispensable in all scientific researches—indeed, which constitutes the alpha and omega of all science—to the study of human character? If it be thus true in the general, it may be relied upon in the minutest detail, and of course

will constitute an infallible index of character. Let us, then, proceed to investigate and apply it.

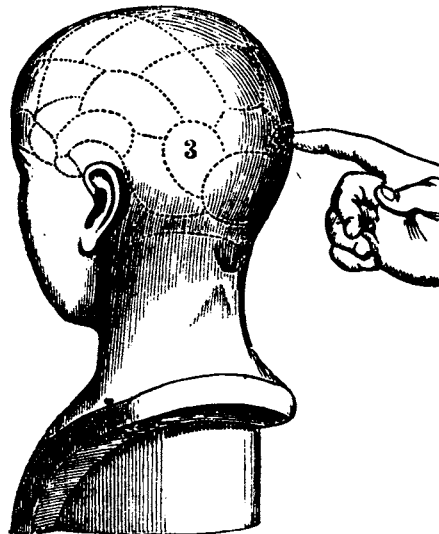
This law will render especial assistance in connection with Phrenology. Both are twin-sisters of this great parent of all science, namely, that shape is as character. Nor can we read character, except more or less imperfectly, from the developments, without this guide to their TONE and DIRECTION, as shown in our opening article of this series.

ARTICLE XIII.

INHABITIVENESS: ITS DEFINITION, LOCATION, AND ADAPTATION, TOGETHER WITH THE IMPORTANCE OF HAVING A HOME.

“Home! sweet, sweet home! there’s no place like home.”

LOVE OF HOME, and the DOMICIL of childhood and after-life; attachment to the PLACE where one lives or has lived, and unwillingness to change it; desire to locate and remain permanently in one habitation, and to own and improve a homestead; patriotism. Located an inch above Philoprogenitiveness, or beneath the junction of the upper lamdoidal sutures and the two lobes of Adhesiveness, as seen in the accompanying engraving.



NO. 4. LOCATION OF INHABITIVENESS.

Figure 3 in this engraving shows the location of Adhesiveness, between and partly above the two lobes of which this organ is located.

Another rule for finding it is as follows: Draw a line from the outer

corner of the eye to the tip of the ear, and continue it straight back to the middle of the back part of the head, and you are on Philoprogenitiveness, an inch above which Inhabitiveness is located.

Large Inhabitiveness loves the old family homestead ; " that moss-covered bucket which hung by the well ;" the scenery, trees, shrubbery, forests, play-grounds, paths, fences, and even the stones of childhood and youth ; and often, through life, thinks on them with delightful sadness, and loves to revisit them ; desires always to sleep in the same bed, occupy the same seat at table, and have every thing remain as it was, or else to improve it ; feels lost and forsaken when away from home, and especially till a room or temporary " abiding-place " is selected ; and strives to render home as pleasant and happy as possible. It also loves country, and desires to serve it. When very large, and thrown into an abnormal state by absence from home, it produces that terrible mental disease called home-sickness, so common in those who leave home for the first time, and said to be so prevalent among the Swiss. The inhabitants of hilly districts generally love their " mountain homes " better than those of level countries.

Those in search of a companion may be interested to know that the larger this organ, the more will a husband or wife STAY AT HOME, love to render it agreeable, and possess the home instinct. Husbands who have this organ large, are more likely to stay at home evenings.

Small Inhabitiveness cares little for home or its associations, improvement, or pleasures, and is as well contented in one place as in another.

Every living thing has its HOME. " Foxes have holes," and squirrels, rats, reptiles, and all burrowing animals, excavate their habitations in the earth, in which they shelter themselves from the merciless storm and the piercing cold, to which they flee for safety from the face of danger, and where they bring forth and rear their young. Ants, bugs, beetles, crickets, and even worms, dig themselves holes, in which to live and breed ; while the more ingenious bee builds his six-sided cells for storing his winter's provender, and reproducing his species. Bears and wolves have their homes in deep hollow trees or dark caverns, and even fishes deposit their spawn in crevices among the rocks, which serve as temporary habitations for their young.

Fowls, endowed with a higher order of Constructiveness, choose their domicil, and erect their habitations, strengthened by timbers of twigs, plastered with mud, and softened with down, and there live together in love, till they produce and rear the offspring of their happy union. Eagles build in the rugged crag, hawks in the high tree, and ducks in the miry marsh, but all build themselves HABITATIONS, each after its own taste.

This home-providing principle equally pervades the entire vegetable kingdom. Every tree has its home in the cleft of the mountain rock, or by the rich banks of the running stream, and every species of herb ap-

appropriates to itself a place where it plants its roots, and builds its cylindrical walls and leafy roof. So, too, the stem of the apple or the nut is the home of its birth and its youth, till it becomes sufficiently matured to put forth in search of some permanent residence, where it can reproduce its kind. Even every seed has its own chamber and bed in its parental homestead; every ear of corn its home on its stalk, and its husky walls for shade and shelter, while every kernel of grain has its own nest, and every seed its temporary place of abode. The very hills make themselves residences, and the waters have their places of abode, while the earth and the planets traverse their own cycles in the fields of space, which no foreign foot molests. Thus every thing in nature has its home, and in turn becomes an abode for life, enjoyment, and development.

And is man an exception to this great HOME law? No; but, on the contrary, he is its most perfect exemplification. Endowed with the primitive faculty of Inhabitiveness, he seeks and craves a home, just as he does food or friends, and for a kindred reason, namely, the resistless longings of a primitive element of his mind, implanted for the purpose of COMPELLING him to seek an abiding-place, which shall be the centre of most of the joys of life. Nor ought any to deny themselves homes; but all should provide themselves with a temporary or permanent residence, as much as with food or clothes, which are only cloth houses, fitted closely, so that they can be carried about with us. As we set apart no inconsiderable portion of our time to procure food—or what is tantamount, to earn money to pay board—so all should appropriate as much time to procure and improve homes, and furnish them with the comforts of life. More especially ought every MARRIED pair to procure a permanent RESIDENCE for themselves and families; because, without them, one powerful faculty must suffer perpetual abrasion, and most of the rest a great diminution of action and consequent pleasure. This “moving” every few months or years, is alike destructive of property and enjoyment, besides the enormous costliness of rent. It greatly diminishes planting, and cripples all sorts of husbandry; prevents setting out trees, and keeps tenants from having things GROWING, besides obliging them to go, money in hand, for every little thing wanted in the family, the expensiveness of which is ruinous even to the healthy, but death to the sickly. None can ever know the worth of a home but those who have once had one and lost it, and, after having been long cast out upon stone-hearted landlords, finally reobtained a comfortable domicile, and set down under their own grape-vines and fruit-trees. Father, mother, whoever thou art, heed this important advice—PROVIDE A HOME, whatever else you may do or leave undone. However great your privations, however astringent your poverty, get a HOME FIRST; and the greater your destitution, the more need have you of providing a home, no matter how homely, merely as a means of escaping that poverty.

But you plead utter inability. In this you err. You are far better able to get you a residence, if it is only a turf hovel, than to live without one. Say to some land-owner, "Lease or sell me a small piece of your land."* If you cannot get a lot on the public highway, take up with one in the fields or woods, and pay your purchase money or rent in work, if you have no money. Then bank up with dirt, if you are too poor to procure boards, and live on bread and water, or boiled wheat and corn—you will not starve, nor your children, on this fair, but be all the better—till you can earn a few dollars to render your hovel passable for the time being. Plant some pear and apple seeds, and peach and cherry pits, and when grown, bud and transplant them. Lay by all you now pay for rent, and all you save by having a place to raise vegetables and keep a cow, and in a year you will have enough to buy your leased land, and put you up a small house on the plan proposed in this work. I speak now of those who have not a dollar in the world, with which to begin. And the poorer a man is, the greater the need of his adopting this home policy in some form—of course in the best form he can. You greatly mistake, when you think yourself too poor to have a home. The poorer you are, the better able you are to procure one; or, rather, the LESS able to do WITHOUT one. Your poverty is the very reason why you should build.

But perhaps you or your wife, or your daughters, are too proud to live in a house as inferior as your present stringent circumstances would compel you to build. This is doubtless where the shoe pinches. Then let it pinch on. Those who, whether in high life or low, are too proud to CONFORM TO EXISTING CIRCUMSTANCES, are quite welcome to endure the

* This pre-emption right to actual settlers is a law of nature. Land, like air and water, is the common heritage and constitutional birthright of every human being, and belongs equally to all. Only the IMPROVEMENTS on lands can justly be called private property. God gives a quit-claim deed to every one of his children, of as much land as, well tilled, will supply them with the necessaries of life; and this putting of a government deed of vast tracts into land-holding pockets, on which to speculate, and making the poor pay an exorbitant tax for the right to cultivate, is a violation of the laws of nature. Whence did government obtain its right to sell? Of the Indian. And where he his? Echo answers, Where? I go for free lands as well as free air and light, and for precisely the same reason. I would make all unimproved lands public property, till improved by actual settlers, and then only these IMPROVEMENTS saleable. Yet I would protect their maker and purchaser in them as much as we now do the land itself.

The proposed law for rendering the homestead inalienable, and not liable for debt, has my cordial support. Many coax customers to run into debt, just so as to get hold of their homes for a song. Such a law would injure no one, for sellers would then trust with their eyes open, and trust the MAN, instead of, as now, his house; and this would make men honest, because otherwise they could not be trusted. The seller, when solicited to trust, would say, practically, "You did not pay Mr. B., and I fear I shall not get my pay," and this would make men prompt. It would also substitute the CASH for the credit system.

pressure of adversity on the horns of pride. Do as you like, but "hear my opinion." I consider it no disgrace to BE poor, but I do consider it disreputable to REMAIN so any great length of time. He who, in a country of liberty and plenty, cannot rise from the deepest poverty to comparative comfort, lacks either the wisdom to plan, or the energy to execute, his liberation from his galling yoke. Sickness—his own or that of his family—may retard his deliverance, but he can and should know HOW TO RESTORE AND PRESERVE HEALTH.* Any healthy, industrious, and intellectual man, however large his family, can, by due FORETHOUGHT and MANAGEMENT, soon rise from poverty to comfort, and then to affluence.

"But I have nothing with which to BEGIN," is the discouraged response. Then MAKE something. I know that "the destruction of the poor is their poverty;" but, granted that you have nothing but your hands and to-day's provisions. With to-day's work bring home a bushel of corn. Get no tea, or coffee, or sugars, or spices, or meats, but live WHOLLY ON BOILED CORN till it is gone. Meanwhile, you can earn several bushels more, probably a month's supply. Or, if you prefer a change, substitute beans, wheat, rice, hommony, Indian in its various forms, brown bread, etc. But live on one or two kinds of food, without even butter, for hunger makes the best sauce. If you can afford fruit, stewed or raw, so much the better, and grain and fruit will support life and strength in all their vigor for months, and even years. Indeed, you will probably feel stronger, and better able to work on them, than on your present fare. All these extras, instead of being essential to health, only impair it. You can hardly live too plainly. Boiled wheat or corn alone, with apples, will relish first-rate, and keep you strong and hearty for months and years. By living in this plain way, you can save at least THREE FOURTHS of your wages for a house. In a month you can save enough to buy a few square rods of ground, sufficient for a home, and in another month you can save enough more to build a rude hut, sufficient to stop rent and set things to growing, and in a year you can build a house on the plan here proposed, and in another year fill it with furniture and comforts. I repeat, there is no need of a man's being too poor to own a homestead; and the poorer he is, the more able he is to pursue some such home-erecting policy; and a home once created, he can soon turn himself as he likes.

But, to return from this partial digression, with this sacred injunction—Let every one set apart as much of his time and means for a home as he does for food or clothes, as the best means of providing the latter; and then let him grow things, instead of buying them.

Nor should we be contented with a POOR home. On the contrary, we should provide the BEST one we can. The residences of the various tribes of animals bear a close analogy to their characters. Thus low-bred, coarse-grained, inferior animals, make inferior homes, of which

* See a discussion of this point in "Physiology, Animal and Mental," 22, 24, 26, 27.

worms, moths, etc., furnish examples. So, too, foxes, squirrels, ground-hogs, snakes, eels, etc., are low-minded and inferior, and creep or run upon the ground, and accordingly burrow in the earth. Yet their habitations, like their characters, far surpass those of animals below them, while the beaver, higher in the scale of mentality, builds him a better habitation. So beasts of prey seek some dark hole or cavern in which to hide away from the sunlight, from which to steal forth in search of hapless objects of prey, and in which to deposit their plunder. Walking and swimming fowls build on the ground, while soaring ones build in trees. Innocent singing birds build in low trees, near the residence of man, while the hawk chooses the tall, thick forest, and the soaring eagle the towering cliff. Throughout all nature, the *ABODES* of all animals correspond perfectly with their characters, so that the latter can be safely predicated from the former.

This is equally true of man. The half-human, half-brute orang-outang, constructs a rude hut of sticks and bushes, while the more advanced Bosjowan builds a habitation a little better, but of the lowest class of human architecture, as he is at the bottom of the ladder. The Hottentot, Carib, Indian, Malay, and Caucasian, build houses better, and still better, the higher the order of their mentality.

This same law equally governs individuals. Those who are content to live in old rookeries, when they possess the means of building palaces, and perhaps erect splendid houses to rent, have sordid souls, and only need paws to make them woodchucks. So, too, those who build better barns for their cattle than houses for their children, are both unwise and inhuman. Those who are destitute of refinement, will build some outlandish tenement, as unsightly in looks as inconvenient in arrangement, while those who possess refinement and correct taste will build a neat, tidy, well-proportioned, good-looking edifice, and one as useful as it is beautiful. Lazy-minded, contented, easy souls, whose aspirations are low and weak, will build in hollows, and rear low houses, while those who are lofty, aspiring, and high in character and aims, will build on eminences, and erect high houses. The ruins of Pompeii show only two houses above one story, which coincides with our theory. Men with the eagle form of nose and physiognomy, like Tristram Burgess, of Rhode Island, called in Congress the "bald eagle," will build on high ground, where they can have a commanding prospect; while those of a rabbit or squirrel form of teeth and face will dig their foundation in a bank, so that they can have a *CELLAR KITCHEN*; and thus of other subjects.

But especially will a man's *INTELLECT* show itself in the house he builds. If he lets the mechanic play with his fancy and his pockets, by persuading him to build after this or that gaudy fashion, because it is popular, and popular because it is expensive, he shows the absence either of independence of mind or clearness of perception. While those of im-

matured tastes will build a try-to-be-extra exquisite monument of their weakness, those of well-balanced minds and good practical judgment will devise a comfortable and convenient mansion, which they will finish off in a higher and still higher order of taste, according to their several casts of mentality. Indeed, the more powerful a man's intellect, and the better balanced his mind, the more perfect mansion will he construct.

Of course this general rule has a great many exceptions, both ways. A man of a high order of mind may live in a poor house, from necessity, from habit, from an unwillingness to tear down the abode of his earlier years, or from sheer inattention; while others of poorer minds may build fine houses, yet owe them more to their carpenters, or to fortuitous circumstances, than to themselves. So a thousand other causes may prevent given individuals from carrying out their respective tastes; yet, as a general rule, a fancy man will build a fancy house, a practical man a convenient house, a substantial man a solid edifice, a weak man an ill-arranged house, a well-constituted man a good house, etc. And this diversity of tastes is well, for it gives a beautiful variety to our towns and villas. Yet this diversity is compatible with a high order of beauty and utility, and even promotive of both.*

ARTICLE XIV.

THE BEST HEAT GENERATOR IN THE WORLD.†

THE vital process requires large and perpetually-renewed quantities of oxygen. Without it all the materials of life furnished by digestion would be of no avail. They are the timber and the tools of the vital process, while oxygen is the master workman—the grand motive power of the animal economy, indeed, of universal nature. The vital process closely resembles combustion, of which oxygen is one great agent and instigator. As fire goes down with the scarcity of oxygen, and goes out with and in consequence of its disappearance, so the fire of life wanes in proportion as the supply of oxygen is diminished, and death supervenes almost immediately upon, and in consequence of its disappearance. It is this imperious demand of the system for oxygen which renders the requisition for breath so absolute, and its suspension so soon fatal. A demand for breath and oxygen thus imperious was not made in vain, but their office is as important as their demand is absolute, else it would be capricious. God never trifles.

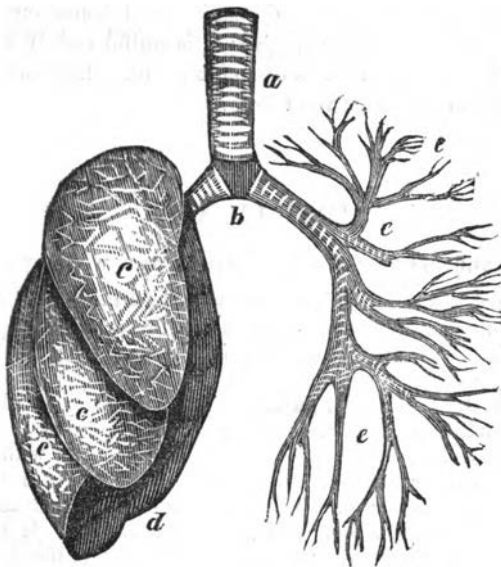
* Of late years the Editor has been assiduously inquiring, How can our style of building houses be cheapened and improved? This inquiry he has attempted to answer in a work he has just published, entitled "Home, and its Architecture," which he trusts those who design to build will find of great value. We shall give a full account of it in future numbers.

† This article was written for the last number, and designed to fulfill our promise in the December number, in reference to a heat generator, but was crowded over by a press of other matter.

Oxygen being thus essential to life, from what source is it obtained? From breath. Air always contains it—indeed, is composed of twenty-one parts of oxygen and seventy-eight nitrogen, the other hundredth being carbonic acid gas, and going to support vegetation. Air, wherever found, and under all circumstances, is composed of these substances always in the same proportion. Any variation destroys it, or makes it into something else.

Adapted to this demand for oxygen, air abounds wherever man can go, unless artificially excluded. Being highly flexible, it can penetrate the least possible crevice, and even what we call solid substances. It not only surrounds the earth, extending some forty-two miles—probably many more—above it in all directions, but its great heaviness presses with immense weight upon every part of the surface of the body. Its quantity is, therefore, as illimitable as its demand is imperious. But, this oxygen being in the air, how is it introduced into the system?

SHAPE AND STRUCTURE OF THE LUNGS.



No. 5.

a, the trachea, or windpipe.—*b*, its branch to the right and left lung.—*c c c*, the three lobes which compose each lung.—*e e e*, the air-cells of the lungs dissected.—*d*, the pulmonary arteries, or entrance and egress of the blood from and to the heart.

By the production of a vacuum by means of the contraction of the diaphragm, a thin, broad, and long muscle, located between the heart and lungs above, and the liver, stomach, pancreas, and abdominal organs below, attached across the back posteriorly, and to the abdominal muscles anteriorly (as seen in *d d* of the above engraving), the contraction of which hauls down all the organs below it, thus producing a

partial vacuum into which the great weight of the atmosphere, everywhere pressing into every accessible nook and corner, crowds the air nearest the mouth and nose, and thus inflates the lungs. By an arrangement of muscles stationed between the ribs, called intercostal, the ribs are hauled up, and thus thrown outwardly; hence that heaving and swelling motion of the chest seen in breathing, so as to increase this cavity and allow a still greater influx of air. Air is neither stringy nor ropy, and cannot, therefore, be pulled or sucked into the lungs, for we have no means of getting hold of it to draw it in. All we care or need to do is, to make that opening for it caused by hauling down the abdominal organs and heaving out the ribs. The air itself does the rest by running into the lungs spontaneously; or, rather, the pressure of the atmosphere is so great as to crowd that portion of air next the mouth and nose into this partial vacuum created by the diaphragm and intercostal muscles, the relaxing of which, and consequent letting up of the stomach and bowels, and letting down of the ribs, fills it up and thus expels the air, notwithstanding the resistance of that immense pressure of the atmosphere which forced it in. Yet the lungs do not empty out all the air, else they would collapse, as they sometimes do in crying children, so as to prevent inflation, the remedy for which is, to hold them by the heels, head downward.

The lungs are those two spongy lobes in the upper part of the chest which surround the heart, and together with the latter, fill up most of the cavity formed by the ribs. They consist of a very thin and light membrane, permeated by two sets of tubes, one set formed by the branching and re-branching, almost to infinity, of the trachea or wind-pipe, till their porous structure becomes too small to be traced with the eye, even when aided by the most powerful magnifying glasses yet invented. The other set of tubes is formed by the branching and re-branching to the same degree of capillary minuteness of the pulmonary arteries and veins—those ducts which convey the blood from the heart to the lungs and back again. Only a very thin, though tough membrane separates between these capillary air-cells and blood-cells, yet so minute are its ramifications, that an ordinary sized pair of lungs contain, or has folded up in them, a surface of about twenty thousand square inches! Nature is a great economist in every thing, space included; and by this folding up of the membranes of the lungs it is, that she contrives to present so large an amount of surface in so small a compass—a contrivance akin to that by which she has folded up the intestinal canal, and still further folded its mucous surface, so that a great amount of surface may be contained within a small compass. But for this folding arrangement, the size of the lungs must have been immense; just as, but for the similar folding structure of the intestines, mankind must have been six or eight times taller for the same weight than now.

The end attained by this plating structure is, that a large surface may be provided for the juxtaposition of the air in the air-cells, side by side with the blood in the blood-cells. The right lung is somewhat larger than the left, and the two envelope the heart so that this juxtaposition may facilitate their combined functions.

We thus see in what manner the oxygen of the air is brought alongside of the blood, only a thin membrane separating them. Yet this membrane, while it prevents the blood from escaping, except when ruptured, does not intercept the passage of oxygen, a gas more subtle than the air itself, so

that it can pass in through this membrane, while blood cannot pass out through it, nor air pass in through it to the body.

All this done, by what means is the oxygen induced or coaxed through this membrane so as to unite with and vitalize the blood? But for some means of effecting this object, blood and air might lie side by side on a surface of twenty millions of inches instead of twenty thousand, and forever, instead of a few seconds, without the required passage of the oxygen—this indispensable ingredient of life—from the air which it loves, and from which it is loth to part—even cannot part without destroying the nature of that air—into the blood. How, then, is the blood oxygenated? As follows.

The globules of the blood contain iron so plentifully, that many of the French nobility are now wearing rings made from the iron extracted from the blood of their friends, for the same keepsake-purpose for which we wear rings inclosing a lock of our friend's hair. Now, though the oxygen of the air loves it mate, nitrogen, right well, yet it loves iron better, so that when the oxygen contained in the air in the lungs is brought alongside of the iron contained in the blood of the lungs, the two, loving each other devotedly, rush into each others arms; but the blood being unable to pass through this membrane which separates them, while the oxygen is able to do so, the oxygen leaves its mated nitrogen, and elopes with the iron into the blood, changes that blood from its dark venous, to a bright red color, thins it, and inspirits it with life and action, so that it is now all prancing with vitality, eager to be sent throughout the system on its mission of life. We say the oxygen in the air rushes into the arms of the iron in the blood; and as the powerful Achilles, having seized the beautiful Helen, carried her off from Troy, so the iron of the blood, having loaded itself with all the oxygen it can carry off, employs the heart as its coach-and-four to transport its new bride through the arteries into the capillary system, there to deposit this instrumentality of heat.

That oxygen is thus transferred from the air in the lungs into the blood, is rendered certain by the fact, that when air is inspired, it contains 21 per cent. of oxygen, while expired air contains only 12 per cent.; it having lost nine per cent. of its oxygen, but none of its nitrogen. Not till thus supplied with oxygen, is the blood COMPLETELY freighted with the materials of life. Though it had previously derived from food fibrine, bone, hydrogen, nitrogen, carbon, etc., yet they were of no avail until it could add to its cargo this grand moving principle of the animal economy. That oxygen thus obtained, goes frothing, and rushing, and bounding on its life-imparting mission. What now takes place? How are these materials deposited? And what end do they, especially oxygen, subserve in the animal economy? The production of animal heat.

To effectually and thoroughly HEAT up the body and all its parts, is one of the first and most essential objects to be provided for. It so is, that a high temperature is indispensable to the vital process. Life, except in some of the lower and cold-blooded species, cannot proceed except at a temperature far above that of surrounding objects. Though a snake may be frozen, so as to snap, when bent, like a pipe-stem, and still live, yet man soon dies unless all parts of him are kept heated up to about 98° Fahrenheit—a temperature rarely reached by the atmosphere in the hottest climates in the hottest days in summer. And this temperature of the healthy human body is always about the same in summer and in winter;

under the tropical sun of the torrid zone, and among "Greenland's icy mountains ;" though in children it is a little higher, about 102° to 103° , and in the aged, a little lower than 98° ; yet never varying, whoever or wherever the subjects, over five or six degrees above 98° , or two or three below it, without arresting life.

The far greater heat of the body than of surrounding objects is a matter of perpetual observation by us, the coldness of stones, iron, ice, etc., furnishing examples. Even in summer this difference is great, as known by laying the hand on a corpse after it has become cold, that is, has sunk to the temperature of surrounding air and objects.

Of course the body, thus heated up so much above surrounding bodies, is constantly GIVING OFF caloric, in harmony with the universal tendency of heat to seek an equilibrium, just as a hot brick or iron between two cold ones naturally gives off its heat to the others, till all become equal in temperature. The amount of heat given off by the human subject every hour and minute is, therefore, very great, as experience proves it to be.

But the re-supply must be equally great, else a permanent cooling would take place, and of course death would supervene. And this re-supply must be furnished to all parts of the body. Nor merely to the outside, but internally as well as externally. Where does this re-supply take place? In the **CAPILLARY SYSTEM OF THE BLOOD-VESSELS.**

Though the blood undoubtedly gives off some of its life materials in the arteries, thus promoting its circulation, yet it expends most of its renewing energy in the capillary network of the blood-vessels. That capillary or hair-fine structure which appertains to the lungs, appertains equally to the blood-vessels. The arteries which come off from the heart are large, but branch off, again and again, till they become too small to be followed with the naked eye. A powerful microscope enables us to follow them into ramifications still more minute. But all the optical aid yet devised cannot trace them out to their almost infinitely minute ramifications—so minute and so perfectly ramified, that the point of the finest needle cannot be inserted, however carefully, into the flesh without puncturing some of them, besides all it displaces. In this capillary structure it is that the blood yields its vitality to the system. Yields WHAT? HOW yields? Its yield of those materials which form bone, muscle, nerve, organ, etc., is not now up for discussion. But the means by which nature re-supplies the required HEAT, and sustains the required temperature of the system, being upon the tapis, how is it effected? By the mutual COMBUSTION of the oxygen in the blood derived from the breath, with the carbon in the blood derived from food. Nowhere in nature is heat produced except by some form of combustion; nor need we regard animal heat as an exception. And the more so, since chemistry assures us that these two gases, carbon and oxygen, have a strong affinity for each other—the affinity of oxygen for carbon being even greater than of oxygen for iron—so that when forced into close contact with each other, in this capillary system of the blood-vessels, they BURN EACH OTHER UP by creating spontaneous combustion, the result of course being heat, so that this system is heated up much as we heat a room. Wood—all that can be burned—contains a large proportion of carbon, and hence its formation of charcoal, which is almost all carbon. Add a little fire to start with, and then blow a current of air upon the fire, and the oxygen of the air com-

binning with the carbon of the wood produces combustion and evolves heat. But the carbon in the blood being unencumbered, free, and very abundant, and thus of the oxygen, there is no need of fire to start with. They burn without it. They burn each other up SPONTANEOUSLY. "It whistles ITSELF." Thus is engendered that immense amount of animal heat within the system which re-supplies that given off by the cooling process just explained, and the body, together with all its parts, internal and external, kept at that elevated temperature necessary for the maintenance of life.

What next? As the combustion of wood forms smoke and ashes, so that of these two gases might be expected to deposit like substances. And so far we find it does. And the ashes, or rather coals, of this internal combustion, chemically analyzed, are almost identical in their chemical compounds with charcoal, the residuum of burnt wood, both being composed mainly of CARBONIC ACID. The blood, immediately on this combustion of its oxygen, which gives it its bright red color, assumes a dark, livid hue, resembling in kind the color of charcoal, though not as dark, because containing less carbon. Combustion can never take place, out of the system or in, without creating this acid; and that process of combustion just explained, by which the system is heated, forms some ten or twelve ounces of carbonic acid per day. This substance is hostile to life, and exceedingly poisonous, as seen when inhaled in a tight room in which charcoal is consuming. Its superabundance is fatal to life. Hence, unless some means were devised for transporting it from all parts of the system where this combustion creates it, those parts must die. How is the system cleared of this foe?

By the iron in the blood. That iron first made love, in the lungs, to the oxygen, also in the lungs, and wooed her to leave her husband, the nitrogen of the air, and run away with him, which she, faithless one, gladly seconded. But no sooner has she been brought in close proximity, in the capillary blood-vessels, with the carbon also in the blood, than she finds another lover in carbon, which she loves still better. Carbon reciprocates this love; when, jilting her iron paramour, she rushes into the arms of this charcoal paramour so ardently, that they consume each other, and die of excess of love, leaving only their burnt carcasses in the form of carbonic acid.

The iron of the blood thus left desolate—good enough for him—he runs away with oxygen, the wife of the nitrogen of the air, and carbon served him just right to run away with his stolen wife—by way of making the best of his desertion, proffers his hand to this carbonic acid, is accepted, concludes the union, and, being a great traveler, takes his new bride along back with him by slow and leisurely movements to the lungs. This union, not being extra cordial, this carbonic acid finds in the nitrogen of the air in the lungs a much more agreeable companion than in the iron, and, quitting the iron, rushes through this gauze membrane of the lungs, combines with this nitrogen, and is brought out of its pent-up inclosure into the wide world, again to enter into the formation of vegetables and food.

Nor is the iron sorry on account of this desertion, because he has found a new supply of oxygen, which he likes far better than carbonic acid. Or thus: The nitrogen in the air, and the iron in the blood, mutually agree to SWOP WIVES, each liking the other's wife better than his

own, and as these wives both love each other's husbands better than their own, they "jump at" the proposed exchange. This series of faithless desertions on the one hand, and of runaway-matches on the other, accomplishes that grand office of heating up the system so comfortable in itself, and so indispensable to life—a means as ingenious as the end attained is indispensable. By these means, the system guards itself against the otherwise fatal consequences of those sudden and extreme changes of the atmosphere from heat to cold—is prevented from freezing on the one hand, and from burning on the other, and always kept at the required temperature.

This shows us what the primary office of respiration is—the generation of ANIMAL HEAT. It also shows that one of the principal offices of digestion is the subserviency of this same end—heat manufacturing.

Philosophical reader, you who love to trace out the relations of cause and effect, say whether these combinations, evolutions, and re-combinations are not beautiful in the highest possible degree. And do they not go far toward explaining the INSTRUMENTALITIES by which life takes place? This wonderful process, thus far considered an unfathomable mystery, the very attempt to solve which has been considered blasphemy, bids fair to be brought within the range of scientific investigation. That great philosopher, Liebig, has put us on the track, and thus opened a new and most delightful field of philosophical research.

GREAT CURIOSITY

THE Boston Post states that a Bosjeman or Bushman, from South Africa, the first specimen of his race ever brought to this country, is now in the city, and will shortly be exhibited to the public. This race of men, certainly one of the most curious in their physical organization and habits on the face of the globe, inhabit a district of country lying some fifteen hundred miles to the northeast of Cape Town. The region of country which they inhabit is mountainous and difficult to approach. The Bushmen have manifested the strongest dislike to any intercourse with other people. They are exceedingly shy, and always fly at the approach of the white man. They have no laws, no chiefs, no language, except a kind of guttural utterance, very disagreeable to the ear. Their food consists of reptiles, as lizards, ants, etc. In stature they seldom exceed four feet four inches in height. They live in the bush, having no shelter of any kind, and dress in skins of the rudest description.

The Post, in speaking of the Bushman now in Boston, says: "He has been taught to speak a little English, and we understand that arrangements are now being made to exhibit him in this city, a part of the funds arising therefrom to be appropriated to the education of this specimen of nature's production—this evidently connecting link between the animal and rational works of the great Creator. When we take into view that he is a fair sample of a race of men inhabiting our globe, and not a dwarf of that race, he is truly a great curiosity. He is about eighteen years old, three feet eleven inches in height, and of a medium stature of his tribe. Great animal propensities are developed in the formation of his head, low forehead, high cheek bones, small black eyes, flat nose, small ears, color light chocolate, hair black, curly, but growing entirely different from the negro, starting out from the head in little bunches, leaving other parts of the head entirely bare—his limbs are perfect in their shape, and well proportioned in every respect."

For the American Phrenological Journal.

ARTICLE XII.

PHRENOLOGY DEAD.

So it is reported by its enemies. One big gun after another, aided by many small arms, have of late been discharged against Phrenology, and every antagonist declares that he has killed it stone-dead. Surely it must be dead now, for it has been killed more than fifty times since Dr. Gall first began to proclaim its doctrines in Vienna. The priests of that city, learning of the increased interest taken in this young science, and of the growing popularity of Drs. Gall and Spurzheim, through the legal authorities, issued their bull against the science, stopped the mouths and pens of its only two advocates, and virtually drove them from their country, homes, friends, and extensive business. They and their science were fired at and made butts of ridicule in all their journeyings, particularly in England and Scotland. Drs. Gordon, Prichard, Rayet, Barclay, Philligon, Mr. Rennel, and Professor Rudolphi, of Germany, violently attacked the science, and brought all manner of accusations and objections against it, and boasted of having completely overthrown it. If they did not kill it DEAD, it was not because they did not try hard enough; for intellect, wit, and sarcasm have all been exhausted against it. The stereotyped objections of "worse than open infidelity," "rank fatalism and materialism," have been hurled against it from first to last; and its advocates have been stigmatized as most dangerous co-workers with Satan, to bring about his hellish purposes. Those most able quarterlies, the Edinburgh and British Reviews, brought their all-powerful engines and batteries to bear against it, and, as they supposed, demolished it, and silenced its advocates. In this country, it has been killed and buried by Dr. Sewell, who ransacked the country for skulls, facts, and arguments against it, and secured the great men of the country—who knew comparatively nothing about it, excepting what he told them—to give their testimony against it. Fearful that some electric breeze MIGHT fan it to life again, Dr. Reese, a noted (?) man, classified it with the "Humbugs of New York," and consigned it and its believers to eternal obscurity. Nine years since, a Princeton Professor killed the science mathematically, and consigned it scientifically to the tomb. Within a few months, the battle has been commenced afresh. The Ladies Repository, of Ohio, opened the contest, and killed Phrenology again, although it admitted its truth. It also stabbed one of the phrenological generals in the back, with a false weapon. Then Captain Prime brought his sixteenth century battery to bear against it; and, although he claimed the victory, yet did not

leave the field very honorably, nor until there was a hole found in his memory.* Next the commander-in-chief, General Clark, of the Methodist Quarterly, a veteran soldier, well tried and drilled in tactics and war, full of fight, made a presumptuous onset, Captain Walker-like, against one of the phrenological advocates, and so effectually used him up, that his shadow, even, has been looked for in vain. But, not satisfied with this victory, Lieutenant Peck, of the same regiment, full of BURNING zeal and unbounded hostility, came forth single-handed, and gave full vent to all his fury; and his thirst for blood was so great, that he did not cease fighting until he had killed his enemy out and out, twenty-three times, leaving a heavy curse upon all who believed in Phrenology, "although many of them were among his intimate friends, AND many more were most respectable men in society, holding important offices of trust, and having the souls of men in their charge."

But, last of all, though not least, a schoolmaster, of some note in the town where he lives, being particularly successful in his experiments in electricity, has raised his battle-axe, thrown his bomb-shells and lancets, fired his cannons and pop-guns, set off his rockets and squibs, and brought all the old anti-phrenological war weapons, however rusty, with all the new ones he could collect from philosophy, history, and chemistry, to bear with one general rush against Phrenology and its followers; and such a havoc, devastation, and lamentation have resulted from it, as cannot (on account of its diminutiveness) be compared with the burning of Moscow, or the carnage of Waterloo. So recent was this last battle, that the effects are still felt; for there was a mighty effort, and it was not without its deadly consequences.

Surely, now Phrenology must be dead! *dead!! DEAD!!!* and how many more times it must be killed, before it WILL die, time will determine. If it can be proved to have no foundation in nature, and not sustained in philosophy, surely it should have been so proved by this time; and if anathemas, denunciations, and warnings, would have kept the people from investigating its claims, their inquiries would long ago have ceased, and especially now, since so many guns have been fired against it, and the people so faithfully warned; but, instead of investigation having ceased, it is greatly on the increase, and believers are multiplying daily, just in proportion as it is known and correctly understood. Opposition only CREATES AN INTEREST, and ATTRACTS ATTENTION; so that our opponents are really helping on the cause wonderfully. For this, we thank them; although they mean it for our hurt, yet it is turned to our good.

One of the greatest objections, and in fact the foundation of all objections, is its alleged IRRELIGIOUS tendency; as though religion was actually endangered by this science. The old adage, that "truth is mighty, and

* See Phrenological Journal, 1847. No. 3, page 102.

will prevail," will apply to Phrenology as well as to religion. If the religion of those who oppose Phrenology be true, then they have nothing to fear, for IT WILL PREVAIL. If Phrenology be true, also, they have nothing to fear, for true science and true morals will not clash: but if Phrenology has no foundation in nature, science, or philosophy, then it will surely fail and come to nought of itself.

Those who believe that all things will work together for the glory of God, have no cause to complain; while those who search after truth will not find fault, for their motto is, "PROVE ALL THINGS; hold fast to that which is good."

Knowing, as I do, that Phrenology has its foundation in nature, and is therefore among its immutable laws, I have full confidence in its final triumph; and though all the popes, cardinals, bishops, priests, and ministers, with their whole army, should issue their bulls, throw their bomb-shells, fire their cannon, rockets, and small fire-arms, fight in the siege, pitched battle, Indian, or guerrillian style, and kill Phrenology a thousand times more, and scatter its skull bones to the four quarters of the earth, even there will it take root and grow like the green bay ~~tree~~ *tree*. The more it is persecuted, the brighter will it shine, and the more powerful will its effects be upon mankind. Fight on, then, ye anti-lovers of scientific truth; ye narrow-minded, sectarian worshippers; ye blind leaders of the blind. Fill your Reviews, Repositories, Journals, Advocates, Observers, and Messengers, with red-hot objection balls; fire whenever and wherever an opportunity presents itself. But, so sure as the planets move in their orbits, as steam is a propelling agent, and news is conveyed on wires by electricity, so sure is it that Phrenology has its foundation in nature, and will stand the contest; and long after names, parties, sects in religion, and sectarian influences cease to exist, will the principles of Phrenology stand forth in all their glory, as the basis of education, the true guide to mental development, the foundation of a correct system of moral science, and the handmaid to true religion.

LOVER OF TRUTH.

STRONG WOMEN.—Henry Colman says the most remarkable instance of strength and endurance is perhaps to be found in the fish-women of Edinburgh, who attend market from a distance of more than two miles, on foot. Their loads of fish, in baskets slung upon their backs, often weigh two hundred pounds. They stop to rest but once on the road, and after their arrival are found crying their fish in all parts of the town. "How many," asks Colman, "of the Chestnut street, or Washington street, or Broadway belles, would it require even to lift one of these loads from the ground?" He says these women are in appearance, of fair complexion, and not by any means ill-looking.

MISCELLANY.

SAVE SKULLS.

THE Indian must ultimately pass away, and then every Indian skull—the sure index of his natural history—will possess thrilling interest, and be to the present age what geological relics are to us—the history of past ages.

“A skull was thrown up by a man in Mound street, in Cincinnati, in digging a cistern, with an Indian arrow buried in the skull. It is probably the remains of a victim of grim war, buried before the white man had disturbed the forest or vexed the earth with plows and spades.

“The skull was placed in Rucker’s cabinet of curiosities, but afterward purchased by W. H. Jones, a respectable clergyman of New Richmond, who designs to make it the head of a course of lectures.”—*Cin. Paper*.

PERSECUTION FOR PHRENOLOGY’S SAKE.

The following letter should have appeared before, but was delayed until now for want of space. How long, in this land of freedom, shall liberty of thought—the highest grade of liberty, a grade bestowed by God on every human being—be trodden down by the cloven hoof of oppression? If this is the true spirit of Methodism, the less we have of it the better. The Methodists have won for themselves laurels of disgrace, by their recent opposition to phrenological truth:

MR. EDITOR—I wish to communicate to you and your readers a few FACTS, most devoutly hoping that, under the control of your benevolent severity, they will be made to subserve the great interests of religion and science.

On the sixth of February, in West Bloomfield, Essex County, N. J., there was held a Methodist Episcopal Quarterly Conference, in which, agreeably to the customs of the church, the annual licenses of its members were to be renewed, provided there was nothing, in the judgment of the conference, that should prevent it.

During the progress of the session, the examination of character came up in order, and among the subjects for examination was Mr. David Walker, a *young man, in the estimation of the conference, sincerely pious*, but, as the Rev. Jacob P. Fort affirmed, *otherwise* disqualified to hold an official standing in the M. E. Church: and, accordingly, he preferred the following charges:

1. “He [David Walker] is a practical mesmerizer.” Mr. F. asserted, that Mr. W. had gone beyond the bounds of his charge in its practice. This is true. Mr. W. has successfully mesmerized in this place; and, by my request, has mesmerized one of my family, and thereby convinced many.

2. “He is destitute of common sense.” In proof of this charge, Mr. Fort asserted, that Mr. W. had said, *while yet a stranger to him* [Mr. F.], that he [Mr. F.] was phrenologically unqualified for a useful and acceptable preacher. I have nothing to say respecting Mr. W.’s “common sense,” but, respecting Mr. F.’s—hold!—“Charity hopeth all things, endureth all things”!!

3. “He prefers the works of Fowler to the works of Wesley.” Mr. W. regards Wesley, as a *divine*, second to none; and he regards Fowler’s works, for the purposes intended, in the same light. The charges being considered, the conference withheld Mr. W.’s license.

There were several other charges, embracing Mr. W.’s usefulness, gifts,

and acceptability; but, as a skillful logician and rhetorician would have embraced these in the second charge, I decline giving them.

The Rev. Mr. Fort offered a resolution, disapproving of the official members of the M. E. Church lecturing, either publicly or in private, upon Mesmerism and Phrenology; and, after being so materially modified as nearly to lose its *identity*, it passed. Mr. F. then offered a second resolution, embracing the publication of the first! It was passed—but was finally overruled by the *minority*, embracing several *worthy* (*this, phrenologically, means much*) ministers, and was submitted to by the majority.

It is due to Mr. David Walker to state, that he, as a sincere Christian, has the entire confidence of even his enemies; and, as a proof that he is *not* remarkably deficient in the commodity of "common sense," he is superintending an extensive business for Mr. Keep, of Madison, in N. J., and can be seen in the *intelligent* transaction of business in William street, No. 37, New York. For the truth of the above, I refer to the ministers of the conference held at West Bloomfield, N. J.

A SUBSCRIBER.

Pine Brook, February 17, 1847.

N. B. I have to tell you that Phrenology is considerably on the advance in this section of the country.

I did not put my name to the above facts, but if you think it necessary you may use it.

MAGAZINE OF MORAL AND INTELLECTUAL SCIENCE.

The demand for this work far exceeds our expectations. It is spoken of in terms of the highest approbation by all who read it. A more profound or philosophical writer than GEORGE COMBE cannot be found. His pre-eminently great work, "The Constitution of Man," has convinced thousands of the truth and importance of Phrenology. And his more recent writings are equally valuable, most of which will appear in the above-named magazine. Terms, two dollars a year, in advance.

FOOD AND DIET, with Observations on the Dietetical Regimen, suited for disordered States of the Digestive Organs, etc., etc. By J. PEREIRA, M. D., of the Royal College of Physicians, in London. Edited by CHARLES A. LEE, M. D. Large octavo, 318 pages; price only fifty cents.

This is a work of merit, and all who read it will be both wiser and better. The author has given the only complete scientific analysis of the qualities and effects of nearly all the different kinds of food, and has also pointed out to the invalid just what particular kind of food is best suited to his peculiar condition. He takes up in regular order, 1st. THE CHEMICAL ELEMENTS OF FOOD. 2d. THE ALIMENTARY PRINCIPLE. 3d. ANIMAL FOODS. 4th. VEGETABLES and DRINKS; the nutritive qualities of each kind of food; the proper times of eating, with directions for individuals afflicted with different disorders. On the whole, we can well recommend it. Mailable; price 50 cents.

JOSEPH STAYMAN, M. D., now lecturing on the NATURAL SCIENCES in Pennsylvania, is an authorized agent for the AMERICAN AND EDINBURGH PHRENOLOGICAL JOURNALS.

Dr. STAYMAN has a large collection of HUMAN SKULLS recently brought from the battle-field of PALO ALTO, Mexico, most of which bear the marks of either the sabre or the bullet. A further account will hereafter be given of them.

ARTICLE XVI.

ORGANIZATION AND CHARACTER OF REV. E. A. SMITH. WITH A LIKENESS.



No. 6. E. A. SMITH.

Those who love the American Phrenological Journal, and are benefited by its contents, will delight to see in its pages the developments of one who, when its existence was periled, came forward to its rescue by pledging \$150 for its support (which pledge was redeemed), and thereby doing much toward determining its editor to continue it, and this still more by his ENCOURAGEMENT than by pecuniary aid.

Last June, Mr. Smith, personally unknown to the editor, applied for a phrenological description of character, which was given without the least intimation who he was. It is as follows :

THE PHRENOLOGICAL CHARACTER OF E. A. SMITH, OF KENTUCKY.

BY O. S. FOWLER.

New York, June, 1847

You have great strength of constitution and power of mind and body. You are from a long-lived ancestry, and are capable of living to a great

VOL. X.—NO. III.—6.

age. You are also rather slow to mature, yet, like the winter apple, improve with age.*

You have great flexibility of constitution, and can go through what will break down most men.†

Nor is it possible for you to keep still. Action is as constitutional with you as breath. You do rapidly, and keep doing all the time. You overdo, and would long ago have worked yourself into your grave unless endowed with a strong constitution. Do give yourself more time to enjoy life and society. Rest more, and recreate. Enjoy yourself as you go.‡

You are also endowed with great ENERGY of character. All you do, you drive—nor allow obstacles to stop you. Especially when opposed do you become determined.§

Your resistance is powerful, and fortitude great, yet you have no revenge. You are severe on evil doers, yet would not hurt a hair of your worst enemy's head.||

You make many friends and few enemies. Your brotherly and cordial feelings are strong. Your personal attachments are very many and powerful, and by this means you win many over to your cause.¶

You also love children, and they you, and you desire their moral improvement with great earnestness.**

You also value woman highly, and are every way calculated to enjoy domestic life. You make many warm female friends. They are your

* His father is over eighty and very smart, and I think his grandfather reached ninety.

† Inferred from those physiological conditions pointed out in Art. XI.

‡ This was inferred from his spareness, in combination with his sharpness or angularity of structure. When the system manufactures more vitality than is worked off, the person becomes full and fleshy; but when it furnishes less of the life material than is expended either in mental or physical action, the fat found in the system is taken up by the absorbents, and emptied into the circulation, and, as this disproportion between expenditure and supply increases—especially the more the BRAIN assumes the ascendancy over the vital apparatus and muscles—the thinner the subject becomes; so that this leanness admonishes its subject either to do less, or else to rest more, unless, by attention to diet, respiration, etc., he can increase the supply of nutrition, in which case he can continue to labor as hard as now without injury. And, in fact, the trouble is, not so much that spare persons overdo, but that they abuse or neglect their vital apparatus—not so much that they expend too much vitality, but that they manufacture too little.

§ Founded on physiological data pointed out in Art. XI., namely, the forcible temperament, combined with Combative-ness, Firmness, and the other force-imparting faculties.

|| Large Combative-ness and Conscientiousness, with small Destructive-ness.

¶ Predicated on his large Adhesive-ness and Benevolence, and small Destructive-ness, which accompany this organism.

** Inferred from the combination of very large Philoprogenitiveness and moral organs.

best co-workers, and you keep their esteem and attachment. You regard the improvement of the female character as a paramount matter.*

You are exceedingly cautious—not as to what you say, but do; and are wise and safe, yet speak out your real mind, irrespective of consequences. In fact, you are too plain spoken and open hearted. Nor are you duly wise or politic.†

You set by property, cannot endure waste, and are industrious and economical; yet your Acquisitiveness desires books, and the means of intellectual and moral advancement.‡

Your appetite is good. Eat light and slowly. You are somewhat dyspeptic.§

You lack continuity, but come directly to the point, yet do not dwell long enough to say all you would, and hence often partially repeat. Your first thoughts are always your best—follow them.||

You are quite ambitious and aspiring. Sense of honor is exceedingly high. You are unduly disturbed by being censured, and have a very strong desire to rise in the world. You love public life, and are well calculated to support its dignities and command respect. You are naturally polite, and possibly too ceremonious. You respect others, and are

* Consequent on full Amativeness, governed and purified by the higher faculties, in combination with large Approbativeness. Large Amativeness, ungoverned, may excite the regards of the other sex, yet this element must be sanctified by the higher faculties in order to RETAIN it and excite respect as well as love.

† Cautiousness always acts most vigorously with those faculties which are largest. Thus, large Cautiousness with small Secretiveness, renders one cautious in most matters, yet leaves him liable to express his mind indiscreetly. Yet our subject has very large Approbativeness, and is therefore most solicitous about his reputation, especially for moral purity.

‡ Inferred from his having full Acquisitiveness and large Intellectuals. And this deduction is in perfect keeping with his whole character. All the money he ever attempts to make is by selling books, and these his moral faculties require should be of a high moral character. When a youth, the day he left home he found a quarter of a dollar in his path. After revolving a long time in his mind what he should do with it, he finally resolved to buy a Testament with it, to sell it, and with both capital and profits to buy others, and so to continue to invest all its proceeds in this way. He finally acquired capital enough to stock a one-horse wagon, and to this day continues to travel, preach, and circulate good books; and hence his support of our Journal, thinking it calculated to do good. He has published some books of a highly moral and religious tendency, has made several donations to benevolent societies; and though his Acquisitiveness renders him industrious to acquire property, yet Benevolence gives it all away, except what capital is indispensable to carry on his labors of love. This illustration of our phrenological predication, made when we knew nothing of him, is no mean evidence of the truth of our science.

§ Inferred from the sunken appearance of his cheeks. The physiological principle here involved will be stated in our series of articles on the Temperaments.

|| Deduced from his active brain, large perceptive, and small Continuity.

naturally diffident, yet never forget to respect yourself, nor let yourself down.*

You are especially firm and persevering. No obstacles turn you from your purposes. You are most indefatigable, especially in any moral cause, and have great boldness for the truth.†

Your head is high. Hence, you love the moral and religious. Desire to do good is your governing motive. You are a true philanthropist, and will sacrifice much to benefit mankind, especially to elevate their morals.‡

You also love religion, and therefore strive to make men better, and develop their moral characters.

You are a disbeliever, farther than you have proof, but adore as far as you do believe.§

You despond. Cultivate expectation. Look more at the bright side of things. Never indulge gloom. Its cause is in your organs, not in real troubles.

You enjoy beauty much, but the vast and sublime more. Your mind takes a wide range, and your views admit of much amplification. You have also a strong desire to PERFECT all you touch, and are for improving every thing.

You have great strength of intellect and clearness of mind. You love knowledge, and also thought. You reason clearly and to the purpose, yet mainly from the facts. You love to travel and see men, and then APPLY all you see and know to practical life.

You never forget faces nor places, nor remember names or dates. You speak freely, yet have more ideas than words. You express yourself more forcibly than elegantly, and are careful mainly to communicate the idea, without studying the manner so much. You are remarkably clear and appropriate in your discriminations and comparisons, and are easily followed. You discern character readily, and reason mainly by induction. You are full of thought, and leave a strong and distinct impression on those minds with which you come in contact. Nature has done much for you, and capacitated you to do much for man. You should be a moral and intellectual leader, and are every way calculated for a clergyman. You are not selfish, but live for others instead of yourself.||

* Caused by unusual height in the crown of his head, in combination with a high intellectual and moral development.

† Very large Firmness and Conscientiousness, with small Secretiveness.

‡ Benevolence forms the governing organ in his head, and Conscientiousness his next paramount motive.

§ Spirituality small and Veneration large; and one peculiarity of the sect to which he belongs is, that they subscribe to no creed, nor take their belief from any leader or catechism, but think for themselves.

|| The organs from which these last inferences are drawn are all perceptible in

For the American Phrenological Journal.

ARTICLE XVII.

SPRINGFIELD, O., JAN. 30, 1848.

MESSRS. FOWLERS AND WELLS :

DEAR SIRS—Perhaps some of the numerous readers of your most valuable journal would be interested in a phrenological description of the Mexicans, founded upon their physical developments as made known through the medium of the cranium. Having procured a sufficient number from the battle-field of Palo Alto, to form a correct phrenological conclusion by an analysis of the elements of mind with their physiological conditions, as presented in those specimens, I present to your readers the average size of the organs of upward of twenty (Mexican) specimens. They are as follows :

Amat. 5.	Acqu. 5.	Narr. 4.	Individ. 6.	Event. 5.
Philo. 5.	Secret. 6.	Vene. 5.	Form, 6.	Time, 3.
Adhes. 5.	Cauti. 6.	Benev. 3.	Size, 6.	Tune 2.
Inhab. 4.	Appro. 5.	Construc. 3.	Weight, 5.	Lang. 2.
Contia. 2.	Self Esteem, 3.	Ideal. 3.	Color, 2.	Causal. 2.
Comb. 5.	Firm. 5.	Subl. 3.	Order, 3.	Comp. 3.
Dest. 6.	Consc. 4.	Imita. 3.	Num. 3.	H. N 3.
Aliment. 5.	Hope, 4.	Mirth. 3.	Local. 5.	Agre. 2.

With the above physical developments we have the most unfavorable temperaments—a predominance of the osseous and muscular systems over the nervous or mental—the texture of the skulls being so coarse and animal in appearance that the brain which inhabits it would partake of the same physical nature, giving origin to a very low production of mentality. Taking the above phrenological and physiological analysis, we have a true data to start upon, from which we make the following remarks :

The conclusion would be, that the internal avenues are too coarse and inorganic to convey their vivid mental currents to the anterior coronal portion of the cerebrum which gives that intense intellectual and moral action that we find in the highly-organized and intellectual being. With so much animal feeling, unconstrained by the moral and intellectual faculties (resulting from a superabundance of vegetable and animal etherium accumulated in the base of the brain by the vital digestive process, from those substances which give intense feeling and excitement to the propensities, at the expense of the intellectual faculties, by consuming all the fluid, and closing up the higher mental avenues that convey the life-expanding power to those which give life and spirituality to man), they would be incapable of feeling those high and heavenly aspirations, emanating from a well-organized brain and cultivated intellect. But, in the reverse (with such a large basilar region), they would be combative, destructive,

the forehead, and need not, therefore, be enumerated. His Individuality, Eventuality, Comparison, and Human Nature, are especially apparent, and confer on him that inductive disposition and capacity mentioned in the text, and also create the desire and capacity to study mind and mental philosophy.

The great height and length of his moral region corresponds with that apostolic simplicity and true Christian love which characterizes all he says and does. He comes nearer to the beau ideal of a good man and a true Christian teacher than any man whose acquaintance I have recently formed.

and secretive, yet not bold and daring; prefer underhanded means to accomplish their ends. Would be evasive and deceitful, could not be relied upon. Though conquered, would be your enemies still, with but little dignity or pride of character to restrain their actions.

Would stoop to many small and low things—employ stratagem to supply their pecuniary wants. Would imagine they saw danger when there was none, consequently they would undertake and do but little. Having deficient self-confidence to aspire after great achievements, they would despair for the want of hope to cheer and make them certain of success in their undertakings. Would hardly be capable of governing or being governed (rather subjects of pity than censure). Having well developed Veneration and Marvelousness and a contracted intellect, they would be bigoted; venerate the old and antiquated, make but little improvements spiritually. Having little compunction of conscience for their conduct, and not enough of sympathetic feeling (rather small Benevolence and Imitation), they would not manifest much kindness for the helpless and distressed. Would almost be incapable of accomplishing any thing mentally or physically.

No continuity of mind to give close application, and but little intellect, except perception. Might take a large amount of mental food to give it form and configuration, but could not arrange, give it place and order, digest and work it up, systematize, compare, classify, build mental and physical habitations of the material. It would be a mass of confusion, a heap of ruin, requiring more time to remove the rubbish than to get new thoughts or ideas. From such a mass of ruin and confusion they would be incapable of mental greatness or intellectual expansion, incapacitated (by small Language) of communicating fluently and with care, what little they possessed.

Finally, they would have contracted views upon all subjects that required thought, and very little progression.

Thus far saith their Phrenology, according to the above developments of those specimens. Whether they are a fair representation of the National character I will leave past history and the public to decide. This must not be taken as a fair specimen of all the Mexicans, but rather as a specimen of the army, as they are generally made up of the worst of material.

And, in conclusion, I would say, that Phrenology, that noble, that heavenly and god-like science of the human mind, will eventually supercede all other sciences. The study of man should be himself, as a mental and physical being, the development and expansion of mind, the perfection and completion of his organization, the harmony of mental and physical universe, the perfect union of mind and matter, the mingling of terrestrial and celestial intelligences, the established communication between heaven and earth (by the equalization of the temperature of the universe, and a perfect analysis of the elements of mind). When this is fully accomplished, then you will see ignorance, crime, and misery supplanted by intelligence, virtue, and happiness, and the present race, annihilated by the heavenly etherium, developing a new and superier mentality "more congenial to the altered clime." Then will millennial glory be ushered in by the progressive harmony of the new race, which shall expand to "infinity and become Divinity." Then will peace and plenty, mingled with joy and happiness, spread over the whole world, and heaven and earth unite and "clap their hands for

joy." Then will heaven be upon earth, and fully realized by the terrestrial intelligences mingling their joy with the celestial, angelic throngs. Then shall spiritual communication be fully established, and "death swallowed up in victory," and "God be all in all."

Yours for the redemption of the race, mentally and physically,

JOSEPH STAYMAN.

ARTICLE XVIII.

HEREDITARY DESCENT—ITS LAWS AND FACTS APPLIED TO HUMAN IMPROVEMENT. BY O. S. FOWLER.

TO DEVELOPE MAN is the great work—the distinguishing characteristic—of our era. How to do this is now becoming the paramount question of the age; yet its answer is legion. Some say, "Make the people temperate;" others, "Reform our prison discipline;" others still, "Educate the people," and so on to the end of the whole chapter of all proposed reforms.

The work before us proposes to effect this great end by another means, and that more effectual than all others combined. It says, improve the GERM of humanity by "first making the TREE good." It shows that most of the evils which afflict and vitiate humanity, are ENTAILED, and proposes to remedy them by showing how so to contract matrimonial alliances as to avoid evil predispositions, and to secure a high physical and cerebral constitution. However much education is capable of doing to improve human nature, PARENTAGE can do incalculably more. Not that education should be neglected, but that our first work should be so to endow our children, by NATURE, that education shall exert its full power over them. As cultivation can render even a barren soil productive, yet as the same culture will render a rich one much more fertile, so a given amount of cultivation will produce a hundred-fold greater harvest of talents, virtue, and happiness, if bestowed upon offspring highly endowed by nature, than when expended on those constitutionally weak, animal, and imbecile. To show how to secure this organization, is the object of this work. In the language of its preface—

"It is penned to aid prospective parents in making choice of such partners as shall secure a healthy, talented, and virtuous progeny, by expounding, in the light of classified facts, those LAWS which govern this department of nature.

"To enlist public attention, and guide inquiry in this cause of God and humanity, till vicious predispositions shall be superseded by virtuous, and a far higher order of human beings shall fill the earth and enjoy its bounties—

the feasible and natural result of our proposed inquiries—have engaged the author's intellect, and warmed his soul, in the prosecution of this 'labor of love.'

"In its compilation, FACTS have been his motto, and the principles of Phrenology and Physiology—these sciences of MAN—his analytical crucible. Without all three united, no one, however learned or talented, can do this subject justice. Though Walker has said some clever things concerning the transmission of physical qualities among animals, yet he is sadly at fault in the matter of MENTAL transmission as applicable to man—the main point of utility—or, rather, gropes in darkness. But a phrenologist, especially a PRACTITIONER, besides possessing a nomenclature and analysis of the mental powers incomparably superior to all others, can also trace clearly, and read legibly, both resemblances and differences existing between parents and their children, by means of their phrenological DEVELOPMENTS, which can be correctly estimated by this means, but by no others.

After opening its subject, by showing that this whole matter is governed by laws which can be applied with as much greater advantage to perfecting man than brute, as the former excels the latter, it shows that the human physiognomy is transmitted, and illustrates the descent of family likeness, by the following among other facts:

"Five hundred years ago, a member of a family named Hopkins, removed from the native town of this family in England, and three hundred years afterward, one of his descendants emigrated to this country, and finally one of this branch removed to Canada, and was elected a member to its Provincial Parliament. Another Hopkins recently emigrated from England to Canada, and was also chosen a member of the same body. One of these Hopkinses had served several years before the other was chosen. The new member requested the speaker, Col. Fitz Gibbon, my informant, to introduce him to the old member, Hopkins, which was done. On comparing notes, each Hopkins was able to trace his ancestry back to this same family estate in England, and to the same individual, and so strong was their family resemblance, that Col. Fitz Gibbon expressed himself thus concerning it: 'On looking at the two, their resemblance to each other was as striking as if they had been brothers. Though well acquainted with the old member, I even found it somewhat difficult to distinguish them from each other.' It thus appears that the Hopkins' form of body and face had stamped its impress on these, and of course on all intermediate descendants, so powerfully as to have perpetuated itself, in spite of all intermarriages, for FIVE HUNDRED YEARS."

It next shows that extreme and also deficient size is entailed, and on this ground objects to small women. It then illustrates the transmission of physical strength as follows:

"Stature being hereditary, and strength depending in part on stature, we might infer that both muscular force and feebleness are transmitted. And facts attest the truth of this inference. Mons. J. A. J. Bihin, the Belgian giant, who was exhibited a few years ago in our museums, measured nearly SEVEN AND A HALF FEET in height, four feet two inches around his chest, twenty-eight inches around his thigh, and twenty-two around the calf of his leg, and weighed THREE HUNDRED POUNDS; being symmetrically formed throughout. At birth his height was twenty-five inches, and his weight twenty-six pounds. When twelve years old, he was five feet ten inches high, and at fourteen, over six. He could lift EIGHT HUNDRED pounds, and straighten himself when stooping under two tons. Both of his parents are athletic, and his father's father was nearly as large and strong as himself; and so was his father's paternal grandfather, as the author learned from the giant himself."

After establishing the entailment of two extra fingers and toes in several families, and then of other deformities, wens, etc., it shows that peculiarities often pass one or more generations only to reappear in subsequent ones :

"Mrs. Horton, who, in 1842, resided about a mile east of Pawtucket, Mass., has a flaxen lock of hair growing on Benevolence, nearly white, while the rest of her hair is brown or dark. Two of her daughters, both closely resembling her, had a kindred lock. So had her father, and his mother, and also her father, and thus on for SEVEN GENERATIONS; and, probably as much farther. Of her twelve uncles and aunts, eight had it, and four not, and those who had it lived longer than the others; and their old great-grandfather, to whom it was traced, lived to be 104 years old.

"Two of the children of Nathaniel P. Randall, of Woodstock, Vt., have little holes or issues just in front of their ears, which discharge during colds. Mr. Randall has none; but, at the corresponding location, a little indentation about the size of a pin head. A sister has it, and her children. His father, through whom this mark descends, has only a slight indentation like that of his son, but his maternal GRANDMOTHER has it. It therefore passes over one generation in his father and sisters, and two in himself and father, but reappears in the third—his children.

"One important circumstance connected with this law deserves the special attention of all whom it may concern; namely, that as Mrs. Horton resembled her father in her phrenology and physiognomy, from whom also she inherited her flaxen lock, and her daughters her; and as those relations who had the flaxen lock lived longer than the others, that is, inherited LONGEVITY along with this mark, so in general, those who resemble a consumptive grandmother, for example, will be more liable to consumption than their brothers and sisters, who take after some other branch; and thus of all other peculiarities; just as the man who had the wen resembled his uncle, who also had one."

It next adduces several hundred cases of the descent of LONGEVITY, of which the following will give an example :

"In examining professionally the head of Rev. Jason Whitman, of Portland, Me., I remarked: 'Your ancestors on your father's side, lived to a great age, I should judge to 90 or 95.'

"The next day, he kindly presented me with a work, containing the genealogy of his family, from John Whitman, called the ancestor of the Whitman family in this country, who lived to be about 90. His brother, Zachariah, died at a great age. None of his sons died under 82, and some reached 90. His eldest son, Thomas, died at 83. Nicholas, another son, had four children, who lived to be above 85, and two of them to 90. Judge Mitchell says of his descendants: 'Four of them are now [1832] living, at the respective ages of 94, 87, 84, and 80.' One of the latter was active and in good health, in his 97th year. The fifth child of Nicholas lived to be 80. Eleven males, all descendants of Thomas, attained the following ages: 80, 81, 82, 83, 83, 83, 88, 90, 90, 95, and 96; and three females lived to 92, 95, and 98; and the longevity of the females has equaled that of the males. One of the daughters of Abia Whitman reached 92; and two of her sons, about 80 each; and John, a son of Abia, was yet healthy when 80 years old. Five of the children of Ebenezer W——, a grandson of the ancestor, attained the following ages: 80, 86, 87, 90, and 94; and their father was very smart and active, and able to do a full day's work at 71, when he was killed by a loaded cart running over him. Samuel W., another grandson of the ancestor, attained the age of 100; and another grandson died in his 80th year. Some of the fourth generation attained the following ages: 86, 83, 70, 83, 95, 80, 90, 95, 72, 75, 82, 80, 80;

two others between 80 and 90; and one of them, Deacon Jason Whitman, recently died at the extraordinary age of 107!—the grandfather, if I mistake not, of the Rev. Jason W., first mentioned; while another was living in good health, when in his 97th year; and another, in his 84th. One of this Whitman family had a son born when the father was nearly 80, and this son lived to be 80! Behold the predominance of the Whitman tenacity of life, over all those with whom they intermarried, so as thus to stamp the impress of longevity upon almost all his descendants. What better patrimony could be left children than this of longevity?"

It then sums up this point as follows :

"Such predictions are not difficult. The signs which indicate all this are palpable and easily read, and the result, where it is any way remarkable, perfectly certain.



No. 7. SPECIMEN OF GREAT LONGEVITY.

"The principal index of great longevity in a given person's ancestors, is an ample development of the VITAL APPARATUS; or a capacious chest, and of course large lungs, heart, stomach, and vital organs, with a proportionally smaller head, so that the former shall furnish a full supply of that vitality which constitutes life, and continue that supply to old age. The accompanying engraving is copied from the daguerreotype likeness of one of whom the predication was made that his ancestors lived to an extraordinary age, and whose ancestors did live to be about 100. This general form—fulness of face and person, depth and breadth of chest, fulness of abdomen, and general breadth of structure—all betoken ancestral, and, extraordinaries excepted, personal longevity.

"Yet this fulness of face and body is not the only sign of longevity. A spare, wrinkled, muscular temperament, which may be known by great dis-

tinctness of the muscles, bones, furrows, and projections, prominence of nose, eyebrows, chin, etc., also foretokens tenuity of life. Of this, Elias Hicks, who lived to be 82, notwithstanding his extraordinary labors, furnishes an example. His father was very aged, and his descendants bid fair to be."

It next proceeds to prove that diseases—consumption, scrofula, gout, apoplexy, cancers, ringworms, dyspepsia, heart and skin affections, sudden death, blindness, deafness, stammering, hemorrhage, dizziness, convulsions, rheumatism, tic-doloroux, and all other forms of disease—are entailed, or at least a predisposition thereto, and what is most important, directs those thus hereditarily predisposed, how to choose companions so as not to entail these maladies upon their children, a knowledge of which is worth millions to those whom it may concern. It also shows how to determine whether a matrimonial candidate is predisposed to disease, and to what, and sums up this head as follows :

"Our present object is simply to fix the reader's attention on two points—the first, that hereditary and induced tendencies to disease of whatever form, as well as to longevity, can be easily detected in all, even in the absence of all knowledge of their parentage. Much more when the parentage can also be investigated. To point out the signs of diseases here, would be out of place. They will be found in the author's work on 'Physiology.' Suffice it to say that every young man and woman carries the flag of their ancestry in plain sight, and that every disease which they will entail on offspring is easily and certainly legible in the countenance, color, and other physiognomical signs; as is also their capability of parenting healthy, or handsome, or long-lived, or active, or enduring offspring. As we can decipher the excellencies and defects of any given horse as a parent, and predict whether his progeny will be strong or weak, handsome or homely, sprightly or sluggish, draft or race, etc., so, only with far greater precision and minuteness, can we predicate beforehand whether the prospective offspring of a given couple will be beautiful or unsightly, indolent or full of action, genteel or awkward, robust or sickly, and thus of all their other parental excellencies and deficiencies. And by taking two candidates for marriage, we can foretell all about their offspring. Nor can those on the 'look out' study any subject at all to compare with this, either in its intrinsic importance, or its momentous bearing on their own happiness and that of their prospective children and children's children for generations yet unborn!"

It next proves that insanity is hereditary, and also those particular forms of it which affected the ancestors, and gives directions for its detection and prevention, of which the following is its conclusion :

"Intellectual reader, remains there a shadow of a doubt that insanity is hereditary, and that even its various forms are so transmitted as to pervade entire families, generation after generation? A tithe of the facts here adduced is sufficient to prove any position taken; and, considered collectively, must enforce upon every reflecting mind the conclusion that insanity is hereditary, and also that it assumes the various forms in descendants which it took in ancestors; that is, that like phrenological faculties are deranged in different families. Nor are these facts more than a drop in the bucket compared with the number that exist. Look where you will, they throng upon you already classified at your hands by nature. The transmission of insanity is as much a LAW OF THINGS as that of scrofula, consumption, longevity, stature, form, or any other characteristic already established. Who will undertake to controvert a principle thus palpable? What mathematical problem is demonstrated more abso

lutely? Or what doctrine is more generally admitted, or less acted on, either by way of preventing, or in the formation of matrimonial alliances? And if our argument requires further proof, it is to be found in its still greater accumulative force.

"Other diseases are hereditary. Then why not this? This malady is inherited, then why not others?"

"Though insanity is thus hereditary, yet not all the descendants of the deranged inherit this malady. Those who 'take after' other ancestors than those deranged, are seldom subject to it, for reasons already given. And even those who are constitutionally predisposed to derangement can escape by employing those preventives prescribed in 'Physiology, Animal and Mental.' Those children, too, born while their parents were improving in health, and overcoming this tendency, will be less predisposed to it than those who received being and character while their parents were gradually becoming more and more subject to its power."

Having thus prepared the way, by proving that ALL physical peculiarities, diseases, and powers are entailed, it next proceeds to apply these ascertained hereditary laws to the transmission of INTELLECTUAL and MORAL qualities.

ARTICLE XIX.

DESTRUCTIVENESS—ITS DEFINITION, LOCATION, ADAPTATION.

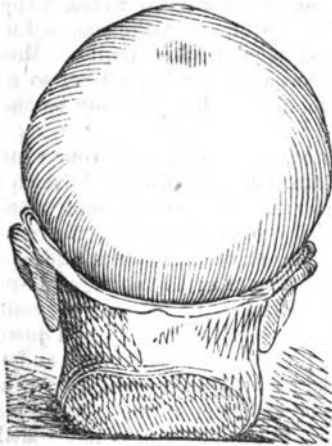
FORCE; EXTERMINATION; INDIGNATION; SEVERITY; HARSHNESS; STERNNESS; WALK-RIGHT-THROUGH-ATIVENESS; disposition to DESTROY, TEAR, BREAK DOWN, CAUSE PAIN, and CRUSH whatever obstructs its path.

LOCATED above the upper junction of the ear with the head, and extending about an inch above this junction. It runs from Combativeness forward. The line drawn from the eyes through the tops of the ears, passes through the centre of this organ. It is large in the accompanying engraving of Gottfried, who poisoned her own parents, children, and husband—thirteen in all—but small in that of Eustache, who saved his master from the St. Domingo massacre, spent all his means in doing good, and received a gold medal as a token of his exalted virtues.

Large Destructiveness imparts hardness, harshness, force, sternness, severity, and a disposition to break through or exterminate all obstacles; renders its possessor fearful when provoked; and delights in destroying whatever requires destruction, as well as endures and inflicts pain; while small Destructiveness can do neither, but is pusillanimous and inefficient, and shrinks from the sight and endurance of pain. Its function will be rendered still more clear by its adaptation and cultivation.

Universal nature is one grand and perpetual process of destruction; and to this process Destructiveness is adapted, and adapts man. Moreover, for the wisest of reasons, man is governed by laws. But without pain attached to their violation, to deter from repeated infraction, half their present sanction would be wanting. In this permission and existence of pain, Destructiveness has its counterpart, and to it adapts mankind. Many things also require to be destroyed. Thus, before we can till the earth and gather the comforts of life around us, trees must be felled, the land cleared, broken up, and subdued, and many noxious

things exterminated. The requisition for its exercise in the moral world is still greater, as without it no evil could be exterminated, no good could be effected. Its improvement, therefore, becomes as important as this function is indispensable.



No. 8. GOTTFRIED.



No. 9. EUSTACHE.

In effecting such cultivation, bear in mind that great principle of interrelation existing between the body and the base of the brain. To fever the body irritates this organ, and to invigorate the former imparts tone and power to the latter; so that to improve the health is the natural and most effectual method of imparting tone and power to this faculty. This means also promotes its normal and virtuous exercise, while to inflame both the body and this organ by heating meats and drinks, or by tantalizing others, killing animals, or causing pain, occasions its abnormal, and of course depraved, action. Its legitimate office being to destroy nuisances and break through difficulties, it can be developed by cultivating force and executiveness, by exterminating obstacles, and throwing yourself into those situations where you are obliged to cope with difficulties. Take the rough-and-tumble of life with a zest, and put your plans straight through all that opposes them. Exercise it under Conscientiousness in moral indignation against the wrong, and in urging forward the right. Stand by the innocent. Brace yourself against the guilty. Exercise this element in these and similar ways, and its tone and vigor will improve; but never allow yourself to indulge a weakly, inefficient spirit.

To develop this faculty in children, put them upon their own resources, encourage them to help themselves; and instead of doing for them those thousand little services which mothers so generally perform, let them do for themselves or go without. Push your inefficient son out into the stream of life to buffet for himself its winds of difficulty and waves of opposition, and while you stand by to encourage him to keep his head above water, and to raise him in case he should sink, let him do all his own

swimming. Make him hoe his own rows and fight his own battles. In short, place the natural stimulants of this faculty before it, and you can soon inspire him with all needed force and energy.

But this faculty is generally too large, relatively, and also abnormal in function, and therefore requires a hundred-fold more regulation and restraint than cultivation. Most mankind are too harsh, vituperative, bitter, sarcastic, and even cruel, revengeful, and malicious, and too many are warlike and murderous—all perversions of this faculty. Most of that animosity, rage, hatred, cursing, swearing, and the like, so prevalent among men, are begotten by this faculty. How can they be checked in ourselves and others?

First, by the principle of **DIVERSION.** When you find your wrath rising unduly in conversation or business, turn on your heel and banish the provocation, however great, by doing or thinking of something else—something which shall effectually withdraw your mind from the aggravation and consequent anger. This dwelling on them, while it seldom obviates any evil, only still further sours the temper and re-enlarges Destructiveness. Reflect, in addition, that the error may possibly be yours—that your enemy thinks himself wronged as much as you do, and justifies his course as much as you do yours; that to err is human; and that the cause of the dispute may possibly be on both sides; that even if he alone is in fault, yet that, as you hope to be forgiven, so you must be willing to forgive; and that very likely the fault of which you perhaps justly complain may have been caused by an irritated state of his stomach and nervous system, and the consequent preternatural and abnormal action of his Destructiveness, or of yours, or perhaps that of both—that he and you may be more sick than intentionally depraved; that, even supposing the worst, to turn the other cheek is Christian, and to overcome evil with good is divine. This diversion, in connection with these and kindred reflections, will soon curb your temper, and restore a serene and happy frame of mind.

Especially, never **SWEAR.** What are oaths and curses but expressions of wrath and vengeance? The moral sentiments never swear. Nothing but animal propensity in its worst form, and ungoverned by the higher faculties, ever feel or utter imprecations. Reference is not now had to the sinfulness of oaths as blaspheming the name of God, but to that gross animality of which cursing is the natural language. Angels never swear, only devils, or mankind when and as far as they are animal and devilish. And the more effectually one can swear, the more of an animal he is. Oaths and blasphemies are the emanations and barometers of Combativeness and Destructiveness, ungoverned by moral sentiment and intellect, and therefore the reverse of goodness. The better any man, the less he swears; and vice versa. And those who pride themselves in their swearing capabilities, are but vaunting and glorying in their own shame and depravity.

Above all things, do not curse inanimate things or dumb brutes. As though sticks and stones were to blame! What fault there is, is yours. What is more unreasonable or wicked than cursing senseless things?

Still more ridiculous and wicked for children to swear, except when they do it from imitation. To see boys try to utter oaths, and bandy each

other with curses and imprecations, is shocking in itself, and shows in what society they have mingled. Yet the way to stop children from swearing is to subdue that Combativeness and Destructiveness which begets this ridiculous, depraved habit.

To RESTRAIN the Destructiveness of children is probably the most difficult, as it certainly is the most important duty connected with their education. Even very young children, in whom this organ is large, as it generally is, instinctively break, burn, and destroy playthings, and whatever they can lay hold of, and older ones are rough, harsh, and boisterous at play, and too often evince much severity of temper with vindictiveness and violence of anger, perhaps throw themselves on the floor, and bawl lustily, or even stamp, kick, bite, strike, and foam with rage. A boy only four years old, brought up in a tavern,* and continually teased, becoming enraged at his brother, caught up a fork and plunged it into his neck. Many parents are pained by similar ebullitions in their children, and would give the world to be able to reduce their temper, yet all their efforts only make matters worse. How can such parents manage such children?

One of the first and most effectual steps consists in employing that principle of DIVERSION already prescribed for adults. When your child becomes angry, talking to him, be it ever so kindly, only still further enkindles his fierce wrath; and punishment, even though it ultimately subdues, only still further re-excites, and thereby re-increases that Destructiveness which you wish to restrain. To say nothing till the fit subsides of its own accord also allows that exercise of this organ which enlarges it. But if some member of the family should set on foot some music, or noise, or blow a horn, or beat a tin pan, or do any thing else calculated to divert attention, away he goes, forgetting alike his grievance and its cause, and this allows the inflamed organ to become quiescent sooner than any other method could do. To excite his Mirthfulness by playing with him will subserve the same important end. When the fit is over, talk to him, but of this hereafter.

NOT TO EXCITE Destructiveness should, however, be your great concern. Avoid provoking those whose Destructiveness you would reduce. Every provocation only re-inflames this organ, and the more quiet you can keep it the less strength it will acquire. The principle on which this all-important inference is based has already been fully proved, and we beg parents to heed it, and put it rigidly in practice.

"But," it is inquired, "shall we be so fearful of displeasing them as to indulge them in all their desires, and thus virtually surrender the reins of government to their caprices?" Just how far it is best to indulge them, it may be difficult to say, or, rather, must be determined by the particular circumstances at the time, yet this general principle may be taken as a fundamental guide—to indulge them in all those little matters not positively wrong or injurious in themselves; because, by so doing, you awaken or augment that love already shown to be the great means of securing obedience. Yet we cannot profitably discuss the best mode of governing them, or, indeed, of curbing our own Destructiveness, till

* A liquor selling bar-room is the last place on earth for bringing up children, because there they see and hear all that is bad, and little good, learn to swear, black-guard, and fight, and form associations of a most ruinous character.

we have studied those other and higher faculties which constitute the principal means of holding abnormal propensity in check. Meanwhile, we wish effectually to re-impress two cardinal points upon the minds of parents—the first, that the more this faculty is excited and exercised the more it becomes enlarged and re-invigorated, and therefore that children should be provoked as little as possible, and hence should be treated with mildness, leniency, and affection; and, secondly, that much of their ugliness is caused by the irritated state of their bodies, and of course propensities, so that the great means of subduing their temper, and exchanging their badness for goodness is by diet, regimen, and keeping their bodies in a normal and vigorous state by fulfilling the laws and conditions of HEALTH.

To one other point in this connection special attention is invited. Parents, especially mothers, often induce a feverish state of their own nervous systems, by confining themselves within doors day after day, and month after month, without exercise, except what is too partial to be of much service, without fresh air, and in heated rooms; eating unwholesome food, pouring down strong decoctions of tea and coffee, etc., till a chronic irritability of their nerves and brain, and perhaps a slow fever, supervene, which of course render them fretful. Ignorant of the fact that this irritability is induced by the disorder of their own nervous systems, they blame others, while they alone are blamable. They vent these sick and sour feelings on their children, and find fault with every little thing. Being so very nervous, noise is especially painful to them, and they therefore pour out a continual dribbling of blame and anger upon their children because they are noisy, and for a thousand other things which the very nature of children compels them to do. Children feel that they are blamed without cause. This wounds and lowers their moral feelings. Combativeness in parents naturally excites the Combativeness of their children, and the consequence is, a permanent excitement and an undue development of these organs; and all because parents violate the laws of health. Do, parents, look at this subject in its proper light, and keep yourselves well. This will induce good feeling in you, which will continually excite, and thereby develop, the moral, better feelings of your children, and cause them to grow up under the rein of the moral sentiments.—SELF-CULTURE.

PHONOGRAPHY AND MR. DYER.

As we have repeatedly recommended both in strong terms, we gladly transcribe the following merited testimony of their merits from the Tribune:

PHONOGRAPHY.—We have adverted, on several occasions, to the great superiority of Phonography as a system of short-hand writing, and to Mr. Dyer's great skill in the use of it. We wish to say something handsome both of Phonography and Mr. Dyer, but we are at a loss to speak of them as they deserve. All there is to say is this, viz.: that we are thoroughly convinced, after having had the most ample opportunities to judge, that Phonography is the briefest, most legible, and easiest acquired of any system of writing that has ever come under our notice, and that Mr. Oliver Dyer is the prince of Phonographers.

Mr. Dyer has taught phonography, lectured upon phonography, made verbatim reports in phonography, and all these with the greatest success. His great tact as a teacher is a "fixed fact," and as to his abilities as a reporter let Dr. Nichol's lecture on the discovery of the planet Neptune, which is in another part of the Tribune (we mean the lecture, not the planet), speak.

ARTICLE XII.

REGULATION OF ANIMAL HEAT BY FIRE AND CLOTHING.

PERSPIRATION, besides unloading the system of disease, also serves to REGULATE the temperature of the body. The necessity of uniformity of temperature—neither too high nor too low—has already been explained, as has also the means by which it is generated. But it at times SUPERABOUNDS. When the system is full of carbon, if we exercise vigorously, so as to breathe freely and thereby introduce great quantities of oxygen into the system, we of course manufacture an undue supply, especially in warm weather, when heat does not pass off readily. Now this extra heat must be evacuated, else it will melt the fat in the system, and relax and prostrate. This important evacuation of the surplus warmth is effected by perspiration as follows. All bodies absorb heat when passing from a dense medium to one that is more rare. Thus water, in passing into steam, takes up a great amount of heat, which it again gives off in returning back to water, on the well-known chemical principle that all bodies give off heat when passing from a rarer medium to a denser. Here, again, water becomes a porter. An excess of heat aids the conversion of water into steam, which then takes up this surplus heat, carries it out of the system, and gives it off again while condensing back to water—a self-acting and most efficacious arrangement for effecting an indispensable end.

This explains why it is that men can remain in ovens heated hot enough to cook meat, and long enough to bake it, without destroying life. They SWEAT out the surplus heat, or else their own flesh would also bake.

But sometimes the system does not generate sufficient heat. This scarcity must be made up by some means or we must die. This brings up for consideration the deficiency of animal heat.

The following letter to the author shows some of the consequences of a sparse supply of heat :

“ John Clark, a native of Connecticut, born more than a century ago, was peculiarly affected by cold weather. In the cool mornings of nearly every month in the year, his hands would become benumbed and almost entirely useless, his tongue stiffened so that he could scarcely articulate, the muscles of his face contracted and stiffened, and one or both eyes closed in a very peculiar manner. This infirmity was hereditary.”—*Phrenological Journal*, 1846, p. 131.

This was undoubtedly owing to defective lungs, and a consequent want of oxygen in the system. Or there might have been some defect in his digestion, by which a due supply of carbon was not extracted from his food. Many others are also troubled with being habitually cold, even in summer. This is the case with the author, though he is becoming less so yearly. Consumptive parents, and all predisposed to this disease, also feel cold or chilly, and have cold hands and feet, and perhaps what is called goose-flesh on the skin. How can this be remedied ?

First, and primarily, by ascertaining and removing its cause, which will

almost always be found in deficiency of breath, occasioned by small lungs, or confinement, or a want of sufficient exercise to promote respiration. When this is the cause, the patient may easily perceive it in the fact that all additions to his breathing add to his warmth. And the remedy is plain. He must BREATHE MORE. Nor can he be comfortably warm without it. Indeed, one of the best of all means of warming yourself when cold, whether in bed, or riding, and under all circumstances, is copious and RAPID INSPIRATION. Whoever, while suffering from cold, will breathe for a few minutes as fast and as full as they can, will soon find a genial warmth pervading their whole system, far more effectual and delightful than from the best fire in the world. Try it, and you will always thank me for the suggestion. Two other means are also resorted to in civic life to secure the required temperature. One of these is fire.

That fire is essential to human health and comfort is established by the ample provision for it found in nature. What she supplies, she intends man shall use. Besides being indispensable in many of the arts, as in smelting and casting metals, etc., no one will doubt that fire is useful as a means of animal warmth. When the body is perfectly healthy, vigorous exercise will probably supply all the heat required in the coldest of weather. Yet we often require to apply our minds in a sitting posture, as in writing, reading, listening to speakers, when there is not sufficient action to secure this heat, and when, therefore, fire is both comfortable and indispensable. In cases of exhaustion, sickness, infancy, etc., fire is necessary. But why argue the utility of fire? As well attempt to prove that water is beneficial.

Still, men rely far too much on external heat, and far too little on internal. Though we require fire, yet this alone can never keep us sufficiently warm. How hot, think you, must be the atmosphere to keep the body, inside as well as out, at the temperature of 98°? Hot enough to burn the skin to a crisp. Try the experiment on a corpse. Fire is utterly powerless to keep us duly warm. Most of our heat, indeed all of it, must be generated WITHIN us. The use of fire is to keep us warm by retarding the escape of internal heat, not to actually infuse external heat into us. Those who cannot keep themselves warm by the process already described, can never keep warm at all; because in and by the very act of warming a room, you prevent the manufacture of internal heat by rarefying the air, and, when the fire is in the room heated, by burning out much of its oxygen, so that the lungs cannot carry enough to the blood to support the required internal combustion. External heat, therefore, so far from keeping us warm, actually prevents that warmth in the ratio of its intensity. That is, the warmer we keep our rooms, the colder we must keep ourselves. All this, besides the smoke and noxious gases necessarily consequent on burning fuel, especially coal.

To put this matter on the reader's own experience. How many times in your lives, in weather so cold that you could not keep yourself warm in-doors, when compelled to drive out into the cold, have you so accelerated circulation and perspiration as in a few minutes to be quite warm enough, though just before chilly by a hot fire? And this natural warmth is so much more delightful than artificial heat. Out of doors is the place to keep thoroughly warm in cold weather.

You sedentaries know no more about the back-woodsman's table luxu-

ries, than he about your "city fixins," and the way he can beat you keeping warm in cold weather, notwithstanding your hard coal and air-tight stoves, can be known only by trying. If I were again young, and my constitution unimpaired, I would remain where there was fire no more than obliged to, and would never rely on it to warm my feet or hands, but only on natural warmth. Nor would I accustom myself to mittens, except on extra occasions.

Nor can those who generally occupy warm apartments well imagine how much more brisk, lively, buoyant, intense, and happy the feelings are, and how much more clear and vigorous all the intellectual operations, while one is kept warm by exercise in a cold day, than by sitting in a hot room; nor how lax and listless, in comparison, are we rendered by artificial heat. Abundance of exercise, respiration, and good food is the great receipt for keeping comfortable in cold weather.

The evils consequent on staying perpetually within doors in cold weather, and in hot rooms, are exposed too forcibly by our subject to require enlargement. Such can obtain only a small supply of oxygen, first, because the air they breathe is so rarefied by heat that a given bulk contains but little; secondly, because the fire has burnt out much of that little; thirdly, because they have breathed what little air there is over and over again, and thus loaded it with carbonic acid gas, and because they exercise so little that they secure but little action in their lungs. Such live slowly, yet are incurring disease.

Fire also creates carbonic acid gas, which is of course inhaled into the lungs. Hence, those who occupy heated rooms, instead of carrying off the surplus already in the system, even take on additional supplies, especially if the fire is made of coal; and hence the blue veins and languid feelings of those who keep themselves housed up in winter. Different kinds of fuel, stoves, etc., are thus brought up for consideration. And here I protest against air-tight stoves in sitting-rooms, because they prevent a renewal of the air by circulation, and thus effectually shut out the oxygen. Still, air-tights are admissible in the kitchen, where fresh air is introduced by a frequent opening and shutting of doors. If you must be by a fire, at least have a draft.

Hence, none of these close stoves are the thing for health. They paralyze our mental and physical energies while life lasts, and also hasten its termination. Give me the old-fashioned fire-place, or an open Franklin, or else a new kind of stove made wholly of brick, called the Russian stove, which, for warming sitting-rooms, is probably superior to any other in use, as it certainly is much less expensive in construction, and more economical in fuel. I never imagined, till I used it, how much heat a little wood gives out. It also makes a remarkably even heat.

Let not the preceding remarks be construed to mean that we had better remain cold than warm ourselves by fire. Heat must be had at some rate. Only a slight reduction of temperature induces those colds just shown to be so fatal, and also chills the blood, intercepts circulation, and would soon occasion death. Infinitely better artificial heat than cold. Yet even in sickness, when the circulation is low, better provoke as much natural heat by friction and clothing and rely as little on fire as possible. Invalids, of all others, require oxygen, which artificial heat always and necessarily reduces. I pity those who are obliged to resort to fire for

warmth. They may live along from hand to mouth as to health, yet can never know the real luxury of a comfortable temperature. Such should by all means practice those directions for enhancing the circulation to be given hereafter.

That man is constituted to wear some kind of external covering, cannot for a moment be questioned. Otherwise, he would have been furnished with a heavy coating, like what grows on animals. Man was designed to inhabit the whole earth, the frozen regions of the north and south included ; where, without some external protection against the extreme rigor of winter, he must inevitably freeze to death. Such protection, though it does not generate heat, retards its escape, and thus aids in that indispensable process of heating the body. And by varying the quantity of clothing as the weather changes, we can greatly facilitate that uniformity of temperature so indispensable. This introduces for consideration the quantity of clothing requisite.

Though clothing is thus necessary, yet by far too much is now worn. The Indian, even in colder latitudes than ours, keeps perfectly comfortable in the coldest weather, with only his blanket thrown loosely around his shoulders—but one thickness, and much of his body exposed directly to the cold. Yet he is far more comfortable with his sparse supply, than we with a quarter of a score of thicknesses, and cotton batting to boot. We need clothing, yet should rely upon it only as a partial regulator of heat, not as our principal warming agent. Clothes, by retarding the escape of heat, cause us to require less food and breath, that is, compensate for the latter. Hence, those who cannot get enough to eat, should dress extra warm ; while those who can eat, should dress light. Extra clothing also relaxes the skin, and prevents the generation of animal heat, and this leaves the system colder instead of warmer. If I were again young and robust, I should habituate myself to but little clothing, even in winter, and am wearing less and less every winter—thus relying for warmth more on nature and less on art. Yet I would not change too suddenly. Better too much than too little. Keep warm we must ; and in leaving off clothing, I would augment the internal manufacture of heat by increased exercise and breathing.

As clothing is worn partly to regulate the temperature, its quantity of course requires to be greater in cold weather than warm. Yet I protest against this varying its quantity with every variation of the weather. Nature has rendered this unnecessary by a provision for enhancing the internal heat in the exact ratio of the external cold. This alone shows that we should rely on nature's provision for warmth, instead of on art—should breathe and eat more as the weather becomes colder, instead of dress warmer.

Yet invalids, and those whose circulation is defective, may require such variation. This pernicious habit of civic life in relying so much on clothes, however, modifies our advice. As most of us now are, they benefit ; yet we should diminish its necessity by enhancing the internal heat.

Few errors are greater than that prevailing custom of wrapping babes up in blanket after blanket as a protection against cold. From the first, they are literally smothered with clothing. Besides keeping the nursery quite too warm, the young stranger must have on several thicknesses of its own clothes, and then be covered up most of the time under several

thicknesses of bed-clothes with only a small breathing-hole left. It is just as you habituate them, with this difference, that shutting in the animal heat thus, relaxes the skin and paves the way for those colds seen to be so injurious. Extra clothing promotes colds instead of preventing them. I would not have them cold; yet of this there is little danger. That same self-acting regulator of heat already seen to exist in adults, exists also in them. Rely on this, and do not engender disease by extra clothing. They need more clothing than adults, because animal heat is at its minimum at birth, and should not be carried out much, yet they are often well-nigh ruined by being over-dressed.

After children have become three years old, they generate animal heat very rapidly, if allowed to play, and therefore require but little clothing. Give them the liberty of the yard, and I'll risk their getting cold, unless they have previously been nursed to death. Mothers, be assured that you are by far too tender of your children in this respect—that you almost kill them—and often quite—by extra dressing. And this muffling up boys with comforts around their necks, in addition to neck-wrappers, caps pulled down tight around their ears, warm mittens, warm over-clothes, a cart-load of bed-clothes, and the like, is consummate folly. When boys are running out and in, they will keep warm without all this fuss, and doubly so when they are walking.

Whether we should increase and diminish our clothing according to the temperature of the weather, we should change it often from motives of HEALTH AND CLEANLINESS. Since perspiration brings out a great amount of corrupt and poisonous matter through the skin, most of which is absorbed by the under clothes, of course they should be changed and cleansed frequently. The necessity of this will be rendered apparent by the following experiment. Take off and roll up your under garment, and wash your body, and the unpleasant sensations consequent on putting it on again, show how much corruption it has imbibed, and how repugnant it is to a clean skin. The same sensations are experienced when you return to bed after having been up a few minutes. This also shows the importance of airing and frequently changing the bed-clothes. Nor should we sleep in the under garments worn day-times.

Children's under clothes, in particular, should be changed every day or two, and also every night, because they perspire more copiously even than adults.

That, considering the weak state of the skin generally in civic life, flannel under garments for cold weather may be advisable, is admitted; yet, in cases where the circulation is vigorous, its utility is doubtful. My practice is to postpone putting it on later and later every fall, and to discontinue its use earlier and earlier every spring. It confines the corrupt matter, transmitted through the skin, too closely around the body, that same principle which retains the heat also retaining the poisonous effluvia. Hence it should be changed and washed often, as well as aired at night. This wearing flannels a week or ten days without washing, is doubly pernicious. Canton flannel I think preferable.

Silk is highly extolled for under garments. I have worn it with comfort if not with profit. Yet, like flannel, it retains the perspiration and effluvia of the body. My own convictions favor cotton as furnishing the best material for under and summer clothing.

ARTICLE XXI.

SHALL ANATOMICAL KNOWLEDGE BE PROHIBITED TO WOMAN?

PHRENOLOGY asserts and proves, that WOMAN is even better adapted to administer to the sick than man. As nurse, she incomparably surpasses him, and that fits her for relieving distress, except the mere prescription of medicines. Then why not also in the latter? Not, certainly, a want of tact, or discrimination, or capacity. All she requires is KNOWLEDGE, and this she is quite as capable of acquiring as man. I hazard nothing in saying that the sick, in her hands, would be at least as WELL doctored—though probably not as liberally dosed with kill-or-cure POISONS.

At all events, she is far better qualified, by nature, by experience, and by opportunities for observation, inaccessible to men, to prescribe for diseases of HER OWN SEX, and presiding at births, as well as in all infantile and juvenile diseases. I repeat, there is a sphere, now in part vacant, and in part assumed by "the Faculty," which she ALONE can advantageously fill. All she requires is a medical EDUCATION. Shall this be refused her? Shall our institutions not only shut their doors in her face, but ASSIGN NO REASON? Not long. Woman is making some desperate and EFFECTIVE struggles for freedom and equality of intellectual privileges, WHICH SHE WILL SOON SECURE.

We know Harriet K. Hunt. She is a good woman and true—intelligent, an eminently successful practitioner, imbued with the right spirit, and entitled to a hearing. Persevere, good sister, till your rebukers shall be rebuked by the PEOPLE, and reaction shall crown your laudable application with success.

MR. FOWLER—Boldness of avowal, based upon phrenological truths, characterize so strongly your valuable periodical, that I place the following correspondence in your hands, and request your opinion thereon. It involves much, and requires to be looked at in the light of this great question—Shall a woman, moved by strong desires for light, and having in her own city every scientific aid to help and further her in a path in which propriety and nature bid her walk, be refused those aids because she is a WOMAN? Would or would not a female physician, properly trained, be one of the greatest aids in the preventive as well as cure of a thousand ills to which the female frame is liable, and likewise a great check upon immorality? This subject is also connected with the elevation of woman, and, as your January correspondent said of her, "ready to perceive, prompt to feel, ardent to pursue, surely she may claim the support of man's acknowledged wisdom in every good word and work, and UNSHRINKINGLY, but discreetly, enter upon any path, connected with the true interest of her own sex."

Boston, Dec. 12, 1847.

Dr. O. W. HOLMES—The object I have in view in thus addressing you, is to ask leave to attend medical lectures, at the Massachusetts Medical College, knowing, as dean of that faculty, that you will place this request where it belongs, to be sanctioned. To strengthen this desire on my part, and to place you where my motives may be understood, I will state the following facts: In July, 1835, I commenced the practice of medicine in a very quiet, unpretending manner, having been preparing myself for some previous time, for a path in life to which my inclinations strongly led me. Gradually and steadily, with many anxieties and obstacles, did my practice assume a respectability, which has ever been maintained on my part, by discountenancing every immorality, and thus, as year after year has passed away, proving to my mind the use which I was performing in my path, by its success; and rendering me more and still more desirous of light, to meet properly those duties, and to be faithful to the trusts committed to me. And now, at the age of forty-two, with an extensive practice among children and my own sex, ranking among my friends as patients the intelligent and thoughtful, being called upon as you well know on the most momentous occasions, and fully impressed with the responsibilities thus induced, I seek for that SCIENTIFIC light, which shall not only place my mind in more harmony with my professional duties, but enable me to become more worthy of the trusts committed to me. By a recent letter from a friend in New York, one lady is at present attending medical lectures at Geneva Medical College.*

With such motives as these before me, strengthened by twelve years' practice and observation, and at that mature age when the duties of life are more clearly seen than at any other period, I leave this subject to be met by minds who will see in its examination that no love of novelty—nor bravery in an untried position—nor WANT OF PATRONAGE prompt this request, but a simple and single desire for such medical KNOWLEDGE, as may be transmitted through those professors, who, from year to year, stand as beacon lights to those who would be aided in a more full knowledge of the healing art.

Yours, respectfully, HARRIET K. HUNT.

Answer from Dr. Holmes.

Boston, January 5, 1848.

I received the following communication from the President of the University, a few days since, and must apologize for a little delay in transmitting it: "At a stated meeting of the President and Fellows of Harvard College, in Boston, Dec. 27, 1847, the president submitted to the board, a letter from Dr. Holmes, transmitting an application from Miss Harriet Kezia Hunt, to be permitted to attend the lectures at the medical college. Whereupon it was voted, that it is inexpedient to reconsider the vote of the corporation, of the 14th of August, relative to a similar request."

A true copy of record.

ATTEST.

JAMES WALKER, Sec.

* The Boston Medical and Surgical Journal thus speaks of this case:

"Miss Blackwell made her appearance in the lecture room about two weeks ago. She is a pretty little specimen of the feminine gender—registering her age at twenty-six. and her tutor as Professor Dickson, of South Carolina, now Professor of Theory and Practice of Medicine in the New York University. She comes into the class with great composure, takes off her bonnet and puts it under the seat (exposing a fine phrenology), takes notes constantly, and maintains throughout an unchanged countenance. The effect on the class has been good, and great decorum is observed while she is present. She wrote a capital letter when she applied for admission, and brings recommendations from eminent physicians of Philadelphia."

It thus seems, that female attendants upon medical lectures exert a decidedly beneficial influence over the male students. Nor is there a shadow of a reason why males and females should not study MEDICINE together as well as other branches of science!

ARTICLE XXII.

FRUIT AS AN ARTICLE OF DIET—ITS PROPAGATION.

To reform man morally, he must first be reformed PHYSICALLY. Since the interrelation between the body and brain, and the brain and mind, is PERFECTLY reciprocal, of course no improvement can be effected in the mentality without a corresponding improvement in the physiology. DIET will be found to be one of the greatest instruments of physical regeneration; and a change from meat to fruit will effect a greater physiological regeneration than any other means whatever. Meat certainly does stimulate and vitiate the animal propensities, by fevering the entire body and brain, more, relatively, than fruit, while fruits and farinaceous food is constitutionally calculated to develop the higher faculties, and keep the body in a cool and normal state. The various laws here involved, will be found fully proved in "Physiology, Animal and Mental," and may possibly be succinctly stated in the Journal.

Meanwhile, as a means of diminishing human depravity, and developing man's higher faculties, as well as furnishing to Alimentiveness its richest dainties, we recommend the CULTIVATION OF THE CHOICEST FRUITS—for the very best can be propagated as easily as those of second quality, save the mere trouble of grafting. For cutting the grafts from the parent tree this is the season. The most thrifty shoots of the last year's growth should be selected. Those from lateral branches and bearing trees are best. They should then be wrapped in cloth or paper, and if moss or straw can be interspersed among and around them, all the better, and laid away in the cellar bottom till suitable weather for grafting, which may be performed any time between the first of March and midsummer. Its mode of operating we will not describe; but one thing we do wish—namely, the DISSEMINATION of those choice NATURAL kinds, called SEED-LINGS, which are making their appearance all over the country.

They originate thus. To become capable of germination, every seed, while in blow, must be impregnated with the pollen of some other blow. Bees, wind, etc., often transport this pollen from one tree to another. As when two human parents unite in affectionate wedlock, their offspring are superior to either parent, and when bad ones intermarry, their progeny is worse than either, as shown, with its reason, in "Hereditary Descent," revised edition, p. 243; so when the blow of some excellent kind of fruit is fructified by the pollen of another superior variety, the seed thus produced is likely to produce fruit still better than either parent, perhaps combining the excellencies of both, without inheriting the defects of either, and, at all events, a NEW VARIETY OF FRUIT. Those who emigrated west

generally took fruit seeds with them, selected from the best kinds, and hence the west is full of SEEDLING pears, apples, etc., of excellent varieties. So is also the east—indeed our whole country.

Now a good kind of fruit is indeed invaluable. Who can duly estimate the amount of happiness which has been taken by all those who have eaten those rich fruits—the Rhode Island greening, Newtown pippin, etc.? They have been eaten by millions on millions of persons, some of whom have feasted on them every day for half of every year, for twenty, perhaps fifty, years. How incalculable, then, the amount of happiness these kinds of apples have occasioned! And thus of many other kinds, still richer, as well as of pears, cherries, peaches, plums, etc.

Take another example from pears: that magnificent pear, the Dix, grew spontaneously in the yard of Mrs. Dix, of Boston, and that richest of all pears, the Seckle, sprung up in a field; while the Washington and Lawrence pears made their appearance in hedges. A new and most superior seedling—pronounced the very best native yet known—has just made its appearance in Rhode Island, the native state of that excellent pear, the Buffum; and, after being confined to its native locality, is at length becoming known and spread abroad.

Now, since the dissemination of these choice native fruits will incalculably promote human happiness, and also wean them from meat to fruit, by the mere deliciousness of the latter, such dissemination becomes the duty, as it certainly should be the pleasure, of every lover of his race.

LECTURES ON HUMAN MAGNETISM, BY J. J. KEELY.

We copy the following from the Louisville (Ky.) Daily Journal, of recent date:

The lectures and experiments of this gentleman in human magnetism are creating a prodigious excitement in our city. The concourse last night at the Odd Fellows' Hall was immense. Several persons were placed under the magnetic influence.

Yesterday afternoon, Mr. Levin Hall, an old and well-known citizen, presented himself among Mr. Keely's patients to be cured of a most distressing rheumatism, from which he was constantly suffering very great pain. He was magnetized by Mr. K., and immediately he walked back and forward through the hall without a cane, and with very considerable firmness; and he states that his pain has wholly left him.

There is much to excite our attention and curiosity in the strange phenomena exhibited. If, however, this was the *ne plus ultra* of the science, it would not long receive the attention of the Christian and philanthropist. Its advantages as a remedial agent have been sufficiently developed to enlist this class of persons wherever its principles have been intelligently disseminated. The great mass are skeptics. This is and must be the condition of all intelligent communities until convincing evidences of its truth are fairly presented. Mr. K. proposes to present those evidences so clearly that no honest man can doubt.

Deafness, rheumatism, paralysis, stammering, weak eyes, sick and nervous headache, neuralgia, in short, all diseases of a nervous character, may be cured or materially relieved through this agency intelligently applied.

MISCELLANY.

PHRENOLOGY IN MORIAH, ESSEX COUNTY, N. Y.

THE following exhibits the true spirit, which is rapidly becoming universal. By the aid of such co-workers the nation will be benefited. A good example:

Our correspondent says, "Phrenology is gaining ground in this place, though meeting with some opposition from the old school. It is silently yet effectually finding its way into the understanding of the people, and wielding an influence which will eventually undermine those old rotten systems of mental and moral philosophy, and consign them to the shades of oblivion.

"I rejoice to see so much doing for the cause of human improvement. Mankind have been too long enslaved. The immortal mind has been cramped and fettered by the galling chains of ignorance and superstition, drawn still tighter by kings and priests, and sanctioned by cowardly knaves and despots. But a brighter day is dawning on the MORAL AND INTELLECTUAL WORLD; and may the time soon come when man shall KNOW HIMSELF.

"LET EVERY YOUNG MAN who sees the importance of the subject lend a hand in the glorious work of HUMAN REFORM AND PROGRESSION. Let them not fear to make a little sacrifice, but come up to the work with alacrity and delight, and be willing to devote both time and talents in a cause of so much vital importance to the world; and soon, very soon, will the heaven-born doctrine of Phrenology come to be fully appreciated throughout the length and breadth of our beloved country.

"Oh, then, AWAKE! young men of our union. Why slumber at your posts? AWAKE, and ACT. Devote what time is usually spent and squandered in the useless pursuits, vanities, and follies of a fashionable life, to the science of human improvement, and wonders, almost miracles, might be wrought.

"Yours, for the cause of human improvement, L. J."

PHRENOLOGY IN CINCINNATI.—We copy the following from the Cincinnati Medical Eclectic Journal for January:

PHRENOLOGICAL DISCUSSION.—An attack upon Phrenology and Mesmerism, by Rev. N. L. Rice, of this city, has originated an exciting discussion. Four discourses have been delivered by this distinguished polemic clergyman in the Central Presbyterian Church of this city, to which we have given suitable attention. Our first defence of the science was delivered at the Hall of the Institute. This being insufficient to contain the multitude who were attracted, we delivered our reply to his next lecture in the large College Hall, Walnut street. This was attended by the largest audience we have ever seen in this city. The hall, gallery, and aisles were filled to overflowing, and many had to stand during the whole lecture of about two hours and a half. Having exposed the blunders, misrepresentations, and false logic of the attack in this lecture, much to the amusement and gratification of the audience, as evinced by their applause, we gave a discourse upon the religious tendencies of Neurology, on Saturday evening, January 8th, at the Christian chapel, which was well attended, notwithstanding the unfavorable weather. In this discourse we endeavored to show that what had been so unfairly stigmatized as "Infidel Science," was in reality the only science which had contributed any thing of importance in support and illustration of religion and morals.

The following notice of the first lecture, from the Times, will give some idea of its character.

"Dr. Buchanan's Lecture, Tuesday, in the Hall of the Eclectic Institute, was one of the severest gentlemanly, courteous specimens of 'skinning alive' that we ever witnessed; and we are satisfied that if Dr. Rice ever attempts to lecture on any scientific subject hereafter, he will inform himself of its general and leading truths, at least, before he commits himself before an intelligent audience. The throng to hear Dr. B. was immense; every foot of the hall, the aisles, and the entry, were occupied, and a large number went away, not being able to get within hearing distance. Dr. B. reviewed the general advance and spread of knowledge in every department of science, and showed by historical references that there have always been two classes holding particular relations to the development of truth and the eradication of error—one unshackled by 'authority,' and looking forward with hope—the other, sealing its eyes and ears, and kneeling down with superstitious reverence to the past, as having exhausted the vast arcana of the universe. He then referred to the bitterness of sectarian Christians and scholastic theologians toward science, and the persecutions with which they visited scientific men. The sympathies of a large majority of mankind, it was shown, were closed against all inventions, while struggling in the pains of parturition, to bring forth the means of social, political, and commercial improvements, and popular amelioration. The whole range of human progress is marked with the miseries of poverty and the blood of martyrs. Religion, without science, is the reflection of pure light through an impure medium, perverting truth. The reference to the quotation made from Dr. Combe, on the subject of Phrenology, made by Dr. Rice, was a poser, showing that, from partial reading or some other inexcusable cause, the opinions of Dr. Combe were perverted by a garbled extract, and that which was only given as hypothetical, was announced as a fundamental doctrine. In five minutes, the whole two hours' argument of Dr. Rice was overwhelmed—the false premises being wholly taken away, the freedom of the will established, and the charge of fatalism refuted. The whole speech was redolent with truth, beautifully illustrated by familiar passages of history, proving conclusively every position advanced by the speaker."

PREAMBLE AND RESOLUTIONS

Passed at the conclusion of Mr. O. S. Fowler's course of lectures on Phrenology, in Southington, Connecticut.

Whereas, from the solicitations of the citizens of Southington, Mr. O. S. Fowler has presented the subject of Phrenology to large audiences, in lectures of great instruction and interest, these six evenings, with the most successful examinations of heads, at the close of each lecture; thereby testing the truth of the principles he has advanced, the citizens of Southington, on Saturday evening, with great cordiality and enthusiasm, passed the following resolutions, as expressive of their sense of the truth of phrenological science, so ably developed:

1. Resolved, That, from the infinity of truth, and the progressive nature of man, the bounds of knowledge ought to be continually enlarged; and that there are no truths within the range of natural science so important as those which acquaint man with himself.

2. Resolved, That the science of Phrenology clearly exhibits the nature of man as its basis; that it is accompanied by evidences demonstrative, of which all are able to judge; that it philosophically lays down the strong foundations of human responsibility; that its legitimate tendencies acquaint man with himself, enthroning the intellectual powers and the moral sentiments over the passions and the conduct of all; that it is of distinguished practical utility to every one who would develop, in himself, a harmonious character; and that, instead

of leading to materialism as some, ignorant of the science, have alleged, it establishes, by clear elucidations of reason, both the spirituality and the immortality of man.

3. Resolved, That we hail the science as the harbinger of good to the race; and that we commend it to the free and truthful examination of all the lovers of knowledge.

4. Resolved, That the temperance lecture of Mr. Fowler, delivered on the evening of the ninth inst., and based on phrenological and physiological principles, is characterized by much originality of perception and induction; that it called up the great and unchanging laws of the physical and of the mental man, to bear witness to the temperance cause; and that, in our opinion, said lecture should be given to every community in the world, whose moral condition requires the influences of this reform.

5. Resolved, That these lectures commend themselves to our reason by the clearest evidence; that they embody a high order of thought, aiming constantly at the highest utility; that we value them for their intellectual, moral, and religious tendencies; and that to Mr. Fowler, as the advocate and representative of the science, we tender our cordial thanks for his labors among us.

J. OLNEY, *Pres.*

Southington, Conn., Jan. 15, 1848.

REV. E. G. HOLLAND, *Sec.*

LANCASTER, Erie Co., N. Y., Jan. 22d, 1848.

MESSRS. FOWLERS & WELLS:

By order of the North Lancaster Phrenological Society, I send you the sum of seventeen dollars for the purchase of books, busts, and specimens, illustrative of the sciences of Phrenology and Physiology. The society has just been formed, and has had no experience in the selection of books, etc.; therefore we leave that in part to your judgment, trusting you will do your best for an amateur society, particularly in the selection of specimens.* We wish you to send all the books advertised in the Journal.

Perhaps it will not be uninteresting to you to learn how the science progresses in this vicinity. Your last year's Journal, and "Phrenology Proved, Illustrated, and Applied," having fallen into a few hands, and being universally read and approved, led to the purchase of other works, which were admired, particularly the works on Memory, Self-Culture, Religion, and Hereditary Descent, were acknowledged intellectual feasts. Phrenology is gaining friends rapidly, and those, too, who are becoming thoroughly imbued with the doctrines of progression, benevolence, and morality which it teaches. True, there are a few, very few who raise the cry of Fatalism, etc., but it availeth them nothing. Our motto is Excelsior. Our treasurer, Abraham Gipple, is obtaining a list of subscribers to your Journal, and meets with good success.

SYLVESTER WHEELOCK, *Secretary.*

The following are the names of the officers of this Society:—JACOB G. EAB, Esq., President; JOHN T. WHEELOCK, Vice President; H. S. BAKER, Librarian; C. J. WILTSE, BENJAMIN GIPPLE, and S. WHEELOCK, Trustees.

THE RAHWAY (N. J.) REGISTER of recent date contains the following:

"It will be seen that the great apostle of practical Phrenology (Mr. L. N. Fowler, of New York), is at present giving a course of lectures in the Athenaeum Hall on this favorite science. We have understood, too, that certain *would-be* intellectual dictators and philosophers in our midst, are magnanimously affecting to treat, with something like derision, the lectures of Mr. Fowler, as if they were competent—they who never descend below the surface of any subject, and have never as yet clearly discerned even the surface of *Phrenology*—as if they (we repeat) were qualified to sit in judgment upon such a man as

* In the next number of the Journal we will publish a list of such specimens as we have prepared for the use of societies, with suitable descriptions.

Mr. Fowler, with reference to such a subject as Phrenology. We can find no terms sufficiently severe in which to express our loathing of the arrogant and conceited temper betrayed by these individuals. Here we have a man of uncommon natural parts, who during the last twenty years, has been enthusiastically and almost exclusively devoted to a particular study. He has left no stone unturned in this his favorite pursuit, and has probably collected a greater mass of important facts in relation to it than any individual that ever went before him. To hear him discourse on the subject, it is palpably manifest to all that he is intimately acquainted with its every fibre, and his wonderfully sagacious remarks (as wonderful as they are *continued*), go only to prove that as a phrenologist, he has dissected the very heart of his subject, and is prepared, more than any other man, to reveal to us the most important truths in regard to ourselves, thus enabling us to become better men and better Christians. And yet such a man as this is to be set upon, and his doctrines aspersed by a conceited little knot of *would-be's*, as presumptuous as they are uninformed, in the pompous hope, forsooth! that their shallow *ipse dixit* will more than counterbalance the profound reasonings and striking illustrations of Professor Fowler. How true was the poet's remark :

'Pride, where wit fails, steps in to our defence,
And fills up all the mighty void of sense.'

"We are happy to assure our readers, however, notwithstanding this sorry opposition on the part of an *envious clique*, that the more Mr. Fowler is heard and appreciated, the more he is admired, and we doubt not, could he make it convenient to give us a course of *twenty* lectures instead of *six*, that his reputation and popularity among us would be in the same proportion increased. We advise every man who can conveniently pay a *shilling*, and who is not above being *candid*, to hear Mr. Fowler's lectures on this (Saturday) and Monday evening next."

A CASE OF SOMNAMBULISM.

ALTOGETHER the most interesting case of Somnambulism on record, is that of a young ecclesiastic, the narrative of which, from the immediate communication of an Archbishop of Bordeaux, is given under the head of "Somnambulism," in the French Encyclopedia. This young ecclesiastic, when the archbishop was at the same seminary, used to rise every night, and write out either sermons or music. To study his condition, the archbishop betook himself several nights to the chamber of the young man, where he made the following observations :—The young man used to rise, to take paper, and to write. Before he wrote music, he would take a stick and rule the lines with it. He wrote the notes, together with the words corresponding with them, with perfect correctness. Or, when he had written the words too wide, he altered them. The notes that were to be black, he filled in after he had completed the whole. After completing a sermon, he read it aloud from beginning to end. If any passage displeased him, he erased it, and wrote the amended passage directly over the other. On one occasion, he had substituted the word "adorable" for "divine," but he did not omit to alter the preceding "ce" into "cet," by adding the letter "t," with exact precision, to the word first written. To ascertain whether he used his eyes, the archbishop interposed a sheet of pasteboard between the writing and his face. He took not the least notice, but went on writing as before. The limitation of his perceptions to what he was thinking about was very curious. A bit of anise-seed cake that he had sought for, he eat approvingly; but when, on another occasion, a piece of the same cake was put in his mouth, he spit it out without observation.

The following instance of the dependence of his perceptions upon, or rather their subordination to, his preconceived ideas, is truly wonderful. It is to be observed that he always knew when his pen had ink on it. Likewise, if they adroitly changed his papers when he was writing, he knew it, if the sheet substituted was of different size from the former; he appeared embarrassed in

that case. But if the first sheet of paper, which was substituted for that written on, was exactly the same size with the former, he appeared not to be aware of the change. And he would continue to read off his composition, from the blank sheet of paper, as fluently as when the manuscript lay before him; nay, more, he would continue his corrections, introduce his amended passage, writing it upon exactly the place on the blank sheet which it would have occupied on the written page.—*Blackwood's Magazine*.

CONSERVATISM AND PROGRESSION.

REV. HENRY WARD BEECHER, in his thanksgiving sermon, discourses thus:

"It is not in the discovery of new and before unexpected religious truths, that we expect Progress; but in very unexpected practical *applications* of the long-known and simplest truths of the Bible. The world is able to bear the doctrine of Christ; but nothing would convulse it so soon or so profoundly as this day to insist upon the utmost *practical* fulfillment of that doctrine. It is sufficiently difficult to inspire men with the idea of high spiritual truth; but this is much easier than to procure their practical assent to the Golden Rule. The most radical book on earth is the Bible. Let the absolute requirements of the New Testament be peremptorily laid upon business, pleasure, social usage, political economy, and the whole of public procedure, and it would be like the letting loose of tornadoes in the forest. Let an angel of God come down to measure the ways of men, and to change all that disagreed with the Golden Rule, in the family, in the shop, in the ways of commerce, in social and political life, and the clamor of resistance would fill the heavens! What has been the occasion of all the heat and fury which has gone forth upon the slavery question, but the simple endeavor to procure for a despised class the simplest element of justice? Yet our ears are annually vexed with redundant arguments or eulogies of Fourth-of-July-justice. The whole mighty fermentation of England, the irrepressible throes of Italy, are but the result of the simplest truths of the New Testament. Let rulers who love absolute authority cast the Bible out of their dominions. It is as full of revolutions as the heaven is of stars. Little by little it leavens the lump. Each encroachment upon embodied and organic selfishness brings on a battle. Behold, indeed, the ax is now laid at the root; and every tree which bringeth not forth good fruit shall be hewn down and cast into the fire!

"Without doubt important changes are to be made slowly. There is too much human happiness involved in every form of social usage to justify rash experiments or sudden changes, which *maybe* from bad to worse. Nevertheless, no age will be allowed to shrink from the application of ascertained truths to known imperfections or misusages. Forever to pray, 'Thy kingdom come,' and forever to fight each step of advance as a rash innovation, is the wisdom of conservatism. Some would be glad if God's kingdom would descend, as the rainbow comes, in the air; a thing for the eye; a picture on the clouds which shines over a world without changing it. Yes—it will come like a rainbow!—the sweep and the scowl of the storm first, which rends and purifies, and then the peaceful bow on the retiring cloud. The coming will be seen in the growing humanity of the public mind; in the application of religious justice to the processes of society; in the eradication of all errors; and the subversion of all hoary evils of established fruitfulness, by which the progress of men in knowledge and goodness has been restrained."

The author of these progressive views is a thorough phrenologist, and began its study in connection with the editor. His natural talents are of the first order, and have been improved by this science, and directed to the great cause of human advancement. We want, and shall soon have, more PHRENOLOGICAL ministers.

TOBACCO.

TOBACCO plays a most important part in this country as to the habits of the people. However used—whether smoked, chewed, or used as snuff—its action on the system is but little different. It is essentially a narcotic; and as such, is detrimental to the power and healthiness of the nervous system—as such, it stimulates at the expense of subsequent depression and eventual loss of tone—as such, it interferes with the functions of assimilation, and expenditure—and as such, is injurious to the health of the system. Tobacco exerts more marked and injurious effects when chewed, less of these when smoked, and is least deleterious when used in the form of snuff. This is only, however, a question of degree; and in the temperate climates, the use of tobacco in any way can only be justifiable when, from poverty of diet, and consequent vital depression, the effects of a habitually-used narcotic may not be undesirable.—*Robertson on Diet and Regimen.*

I never saw an inveterate tobacco consumer whose nerves were not more or less disordered. Tobacco irritates both body and brain, and thus causes a feverish, restless, craving, excitable, hankering state of mind, which is in direct conflict with that quiet, contented, calm, and happy state of mind and equanimity of temper which is indispensable to all true enjoyment—or, rather, in which consists all virtue and happiness. The great evil of tobacco is, that it produces that ABNORMAL state of the brain and nervous system which vitiates all their functions, and substitutes one that is a DEPRAVED, and of course SINFUL action of the animal propensities. And any man who craves the stimulus of tobacco, may know for certain that this narcotic has thus VITIATED HIS MIND, as well as disordered his body.

PHRENOLOGICAL SOCIETIES.—New societies are springing up, quite rapidly, all over the land. One has just been formed in Berlinville and Lykens, Ohio; another in Watertown, New York; and another in North Lancaster, New York; besides a large number in other sections, now in course of formation, more complete reports of which will hereafter be given.

THE BALTIMORE Phrenological Society is progressing finely. They have a collection of specimens, and meet weekly for investigation and mental improvement. They avail themselves of every opportunity that presents itself, to obtain lectures, and to interchange views with those who have given attention to the subject.

MR. JESSE J. SMITH, of Somerville, Tenn., has already ordered one hundred copies of Vol. X. of this Journal, besides a large quantity of our other publications. May Phrenology find a constant summer in Somerville.

J. W. COPES & Co., of Houston, Texas, are agents for all of our publications, including the PHRENOLOGICAL BUST, designed for learners. They have sold five thousand copies of the Phrenological Almanac for 1848. We have high hopes of Texas.

PHRENOLOGICAL LECTURES IN NEW YORK CITY.—Mr. L. N. Fowler will commence courses of public and private lectures on Phrenology, Physiology, and their various applications to human improvement, in CLINTON HALL, early in April next, to be continued through the spring.

NOTICES OF NEW BOOKS.

INFANCY—ITS PHYSIOLOGICAL AND MORAL MANAGEMENT. By ANDREW COMBE, M.D., Fellow of the Royal College of Physicians of Edinburgh, Physician Extraordinary in Scotland to the Queen, and Consulting Physician to the King and Queen of the Belgians. With Notes, and a Supplementary Chapter, by John Bell, M.D. New edition, enlarged and improved. Illustrated with a Portrait of the Author. Mailable. Price, only fifty cents.

This is the best work on the subject of infant treatment that has ever fallen under our observation. Those who read and apply the principles which it contains, will save the lives of many children, and themselves much anguish and suffering. It should be placed in the hands of every mother in creation.

MISCELLANIES TO THE GRAFENBURG WATER CURE; or a demonstration of the advantages of the Hydropathic method of curing diseases, as compared with the Medical. Translated by C. H. MEEKER, A.M., M.D., Member of the Scientific Hydropathic Society of Germany. Price, fifty cents.

This work contains some of the most scientific as well as philosophical views that have been advanced on the subject. It is from the pen of Dr. Rausse. The work has been received with great satisfaction by many of our practitioners.

THE WATER CURE IN AMERICA: two hundred and twenty cases of various diseases treated with Water, by Drs. Wesseloelt, Shew, Redortha, Shieferdecker, and others. With cases of domestic practice, and notices of the Water Cure Establishments. Designed for popular as well as professional reading. EDITED BY A WATER PATIENT. Price, fifty cents.

A work combining the good qualities of both the practical application of the system and its efficacy as a remedial agent; giving full and ample directions how to apply it in various diseases. We regard it as every way worthy of its title, and of an attentive perusal.

MAN-MIDWIFERY EXPOSED AND CORRECTED; or, the employment of men to attend women in Childbirth, and in other delicate circumstances, shown to be a modern innovation, unnecessary, unnatural, and injurious to the physical welfare of the community; and the whole proved by numerous facts, and the testimony of the most eminent physicians in Boston, New York, and other places; and the education and employment of Midwives recommended. Together with remarks on the use and abuse of Ether, and Dr. Channing's "Cases of Inhalation of Ether in Labor." By SAMUEL GREGORY, A.M., Lecturer on Physiology, etc. Price, 12 1-2 cents.

"I view the present practice of calling on men, in ordinary births, as a source of serious evils to child-bearing; as an imposition upon the credulity of women, and upon the fears of their husbands; and as a means of sacrificing delicacy, and consequently virtue."—*Thomas Excels, M.D., of Virginia.*

"No man should ever be permitted to enter the apartment of a woman in labor, except in consultations and on extraordinary occasions. The practice is unnecessary, unnatural, and wrong—it has an immoral tendency."—*W. Beach, M.D., New York.*

"We should be perfectly satisfied to have any improvements in this kind of practice, and under no circumstances would we object to multiplying proper female midwives."—*J. V. C. Smith, M.D., Editor of the Boston Medical and Surgical Journal.*

"In the submission of women to the unnecessary examinations of physicians, exposing the secrets of nature, it is forgotten that every indecency of this kind is a violent attack against chastity; that every situation which produces an internal blush, is a real prostitution."—*Count Buffon, the celebrated writer on Natural History.*

"The French government wisely support such schools (institutions for the instruction of midwives) at the present day."—*Rev. Wm. Jenks, D.D., Boston.*

We fully coincide with the above views, and cordially recommend the work. It is a large octavo, in mailable form. Price only twelve and a half cents.

THE NORTH-WESTERN EDUCATOR—Published at CHICAGO, ILL. A Periodical devoted to EDUCATION, LITERATURE, and NEWS. 32 pages, monthly, at \$1.00 per annum, in advance. Edited and published by J. L. ENOS, (Graduate of the State Normal School at Albany, New York.)

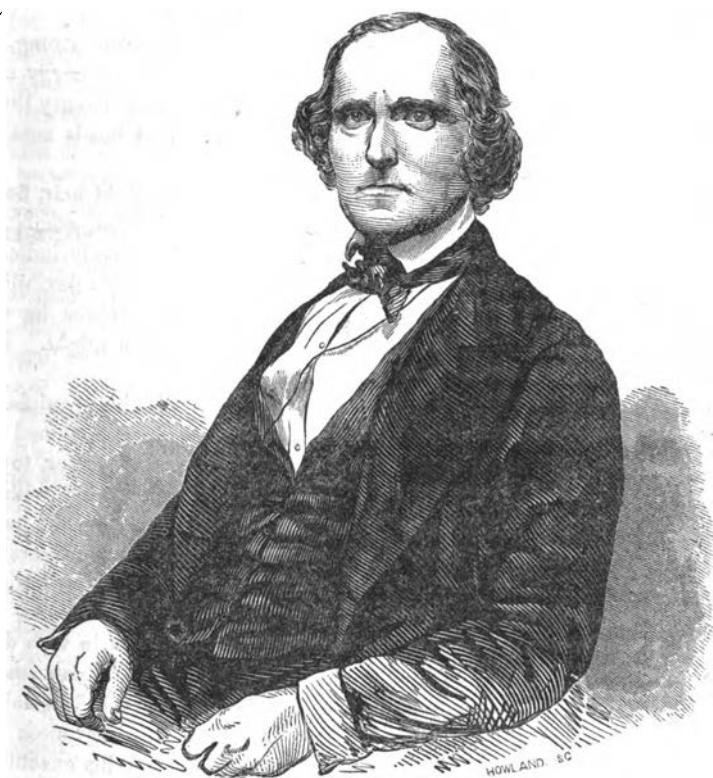
Thus we have another accession to the much-needed educational reform of the age. We cordially recommend this work as a means of promoting the good cause of social and intellectual advancement. It should be well sustained, even by the state.

PHONOGRAPHY.—A new paper, called the *EAGLE*, is now being published semi-monthly in New York, devoted to the writing and spelling reform. Terms, \$1.00 a year. A. Honeywell, Editor. Subscriptions received at the Phrenological Journal-office.

ALL the above-named works may be ordered and received by Mail, from our office

ARTICLE XXIII.

THE PHRENOLOGICAL AND PHYSIOLOGICAL CHARACTER OF FREEMAN HUNT,
EDITOR HUNT'S MERCHANT'S MAGAZINE. BY O. S. AND L. N. FOWLER.
ILLUSTRATED WITH A LIKENESS.



No. 10. FREEMAN HUNT.

THE two following descriptions of the character of Mr. Hunt, by O S. and L. N. Fowler, may be regarded as a double test of the accuracy with which character may be delineated, phrenologically, by different phrenologists, who are adepts in the science. Neither of them had ever seen him before the examination took place, nor did they then know who he was, not even his name or business, nor any thing relating to him, except what they learned from his developments; nor will either know what the other has said of him until they see it in this Journal.

S. R. WELLS.

CHARACTER OF FREEMAN HUNT. BY O. S. FOWLER.

JANUARY 8th, 1848.

Freeman Hunt has four strongly-marked physiological and phrenological conditions of mental power. They are—

First: More than ordinary size, both of body and head. He is rather tall, yet not slim, and is every way well proportioned. His vital apparatus is considerable above medium, and his lungs particularly developed. His osseous and muscular systems are both large and strong, so that he possesses all those conditions which give uncommon energy and power. To this he adds a large-sized brain, it measuring twenty-three inches and a half, besides being uncommonly high. Few heads contain as truly MASSIVE a brain as his.

Secondly: His temperament is unusually active. His light hair, florid complexion, powerful lungs, and sharpness of organization, combined with his very superior nervous and cerebral systems, collectively indicate great action, especially of brain and mind. To this he adds flexibility, elasticity, endurance, and extraordinary ease of action. Hence he can never be idle, but must work all the time, and with his might. For efficiency, therefore, he is not often equaled.

Thirdly: His phrenology is also in perfect keeping with his physiology. Firmness, besides being immensely developed, is likewise sustained by all the other faculties which confer force of character and power to accomplish. He never commences any important undertaking without surveying the whole ground beforehand; and, once commenced, he never abandons it until success crowns his efforts. Indefatigable perseverance is his predominant characteristic. In this respect he has few equals. He adds energy to stability, and hence not only sticks to his plans, but pushes them through all opposing obstacles. He grapples in with difficulties as though he could and would demolish them. "I can and I will," is his motto. His resolution and practical courage are certainly remarkable, because they proceed from very large Combativeness and Firmness. Large Destructiveness still further increases his executive-ness, and disposes him to demolish whatever impedes his progress. Unless these facilities were modified and directed by still larger moral and intellectual organs, they would render him contentious, severe, and obstinate. Yet as it is, they simply confer great power to accomplish.

Large Self-Esteem still further supports this combination, by giving that self-reliance and independence which enable and dispose him to put forth all the energies he possesses. It also confers that dignity and manliness which secure universal respect, and gives him character and influence wherever he is known. It also gives towering elevation to his ambition, and disposes him to soar higher and still higher the longer he lives. It also prevents his ever descending to any thing small or unwor-

thy of the true man, and gives a boldness and independence of thought, as well as expansiveness and extension of mind, which make him disdain to walk in the beaten paths, and desire to strike out an original path of opinion and effort for himself. He always trusts to the strength of his own opinions, and is every inch a man.

Approbativeness is well developed, yet acts only a subordinate part, so that, while it renders him ambitious for distinction, his other faculties direct that ambition toward the attainment of lofty ends. He values his character, yet cares little for the praise of being rich or fashionable. He desires to be commended only for INTELLECTUAL and MORAL worth.

Benevolence is his governing faculty. To do good is the paramount object of his life. He is a true philanthropist. Though he is ambitious to become eminent, yet he despises to build himself up at the expense of others, but seeks the prosperity of others in connection with his own. Indeed, he can hardly be considered sufficiently selfish, but is too disinterested for his own good. He cares little for money except as a means, and uses it freely, yet not foolishly. He can make money, but will not be rich, because he values property mainly as an end. He is, however, frugal, and regards waste with unqualified disapprobation. He is in danger of being too liberal for his means.

The social instinct constitutes another predominant feature of his character, and, combining, as it does, with his very large Benevolence, renders him eminent for practical goodness. All who know him love him, and also look up to him as their natural leader. He is universally beloved; nor can he endure to break friendship. The friends of his youth are his friends through life. His attachments to woman are particularly strong, as is also his susceptibility to connubial love. He is by nature qualified for a pattern of a good husband and father, and every way calculated to enjoy and adorn the domestic circle.

He is particularly interested in behalf of young men, nor have many men, with his means, done more to set them up in life. For this characteristic he is really remarkable. Nor will many parents exert themselves equally in behalf of offspring. He is, moreover, a dear lover of home.

He pursues an open course, and despises every thing like deception and double dealing. What he appears to be, he is; what he says, he means.

His religious notions are peculiar to himself. He is a fervent worshiper of the Supreme Being, yet he restricts his belief by no creeds, and cares little for ceremonies. Some may consider him skeptical, while others would regard him as almost fanatical. His religious feelings partake largely of the spiritual, yet he believes no further than he sees indubitable evidence of truth.

His hopes are never so high as to subject him to disappointment, nor so

low as to discourage him. Though his hopes fall below his capacities, yet Causality increases his expectations of success, by showing him that given means are sure to effect their given results. That is, he bases his calculations in Causality more than in Hope.

Staunch integrity is another leading characteristic. Nothing can turn him aside from what he thinks the path of duty. He is rigidly honest, and goes in for the true and the right at whatever personal sacrifice. His moral courage and decision are remarkable. He possesses a high order of taste and refinement, yet has no sickly sentimentalism or fastidiousness. He loves natural beauty far more than artificial. His aspirations after self-improvement are peculiarly intense; and his love of the grand, illimitable, and infinite, amounts almost to a passion. His sublimity expands all he says and does. He can copy some, but originates more. His constructive powers are good, yet he is better at inventing than executing.

His fourth condition of power, however, is his immense intellectual lobe, which is deep, high, and wide. His likeness shows a much larger intellectual than animal group. It also shows both very large perceptive and reflective organs. His peculiar strength lies in this COMBINATION of them both. His percepts give him great power of acquiring knowledge of all kinds, and on all subjects, because they are all very large. Nothing escapes either his observation or recollection. For collecting and arranging statistics, he has few equals; and then his large reflectives enable him to work up these materials into sound conclusions. His is truly a philosophical cast of mind. His immense percepts give him perfect command of all the facts in the case, and then his large reflectives enable him to reason clearly and cogently from the data thus furnished. His powers of analysis and induction are peculiarly good. He brings every thing to bear specifically upon his ultimate conclusions, and presents the entire force of his subjects so clearly, that none can fail fully to comprehend them. His illustrations are forcible, and his power of drawing inferences are peculiarly happy and appropriate. He is certainly a profound reasoner, as well as a superior scholar, yet he is a far better writer than speaker. His language is not sufficient to confer fluency, yet it is large enough to give just the words required to render him a superior writer. His style, therefore, is condensed, terse, perspicuous, and full of thought. He is eminently methodical, and pre-eminently mathematical.

To sum up, his great power lies, first, in the extraordinary strength combined with the great activity of his organization; and, secondly, in that perfect balance which exists both between his head and body, and also among those phrenological faculties, which give force, moral elevation, and intellectual capacity. His natural powers are every way superior, and yet all his faculties admirably sustain and beautifully harmonize with all the others.

CHARACTER OF FREEMAN HUNT. BY L. N. FOWLER.

FEBRUARY 4, 1848.

The head of this gentleman is unusually large, being twenty-three and a half inches in circumference—an inch more than is usual for his size of body. His temperaments are favorably balanced and strongly marked with a predominance of the vital. He has every indication of a strong constitution, and a well fortified body and mind, with a full degree of mental and physical activity, and a strong amount of propelling executive power. Taking all these favorable qualifications into consideration, with no important impediment or antagonizing influences, we infer that he has a mind of more than common power and scope of action. His phrenological developments are strongly marked, yet none are small, giving him more of a positive than a negative character, which, together with his large brain and favorable temperament, indicate a strong, sound, comprehensive, and available mind. His balance of power is most favorable to the accomplishment of important results. His social feelings are all strong and active. He is friendly, warm-hearted, fond of children, and well qualified to enjoy domestic life. These elements of his nature, modified by his moral feelings and guided by his intellect, make him much interested in the welfare, happiness, and improvement of the social condition of mankind, the proper education of children, and elevation of woman. He is capable of strong attachments to home, and dislikes change of residence. Variety to him is the spice of life, yet firmness is too large to allow him to be unstable or fickle-minded, but he may at times be impatient and restless.

He has large Combativeness, Destructiveness, and Appetite, giving him the animal instinct of self-defence, power of resistance, energy, and executiveness of character, with a full capacity to supply all the wants of the body. Acquisitiveness and Secretiveness are not large. Their influence in character is not extensive. He has a good combination of organs to acquire property, but less of the talent to lay up; he regards it as a means rather than as an end of enjoyment; is candid, frank, open-hearted, and truthful, in a pre-eminent degree; is no hypocrite, yet has a full degree of caution and forethought. This quality, joined with his intellect, makes him shrewd, and gives worldly wisdom; yet his caution is none too active to regulate the excited influences of Combativeness and Destructiveness. Approbativeness is full, Self-Esteem large, and Firmness very large—giving him a fair amount of affability and ambition, a high degree of independence, sense of liberty, love of influence, self-reliance, power of will, ability and disposition to assume responsibilities, perseverance and firmness of purpose, joined with a self-determining and directing mind. He relies upon his own resources, acts from choice and will, rather than from impulse, is generally prudent, and can control his

conduct and actions better than most persons. He is not easily discouraged, but carries a steady and firm hand. He adheres rigidly to what he thinks is right, and does not compromise principle or truth for the sake of popularity, wealth, or friendship. He has moral courage, and more than common presence of mind, arising from large Conscientiousness, Firmness, Combativeness, and Destructiveness, with strong reasoning powers. His hopes are fair, but not deceiving—takes life pretty much as it comes.

On religious subjects, his reason guides his feelings. He takes liberal views of things, and is prepared to admit whatever harmonizes with his reason or perception—is more sincere than enthusiastic. His religious views would be more likely to be the result of his own investigations than the majority of men, because he has a higher degree of reason and self-reliance than veneration for others. He might be regarded by some as skeptical, because he dare think for himself and differ from others. Politically speaking, his love of country does not arise from desire of office, or for loaves and fishes; but his philanthropy extends to the whole human family, securing to every human being all his natural rights, and the privilege to make the most of his capacities and labors. He has the working kind of benevolence—is always ready to render service with his own hands. His sympathies are also strong, and his feelings easily moved by objects of distress. It is difficult for him to resist solicitations made to his sympathies. He has a strong desire to be constantly employed to improve, advance, and perfect himself over others—his labors over theirs. He has full Constructiveness, Ideality, Sublimity, and Imitation, and, if cultivated, their influence would be distinctly manifested, yet not controlling. He has a good degree of ingenuity and practical talent. He has imagination and sense of perfection, but more judgment and reason. His ways and manners are peculiar to himself. He has a very active sense of the witty, and enjoys a good joke much. His propensity to joke is almost a besetting sin.

His intellectual faculties are uncommonly marked and distinctly developed. He has both the philosophizing and scientific cast of mind, but he should be distinguished for his practical, knowing, scientific, available talents. His perceptive faculties are all large, or full, excepting Language and Time, and actively developed, giving him an uncommon ability to acquire knowledge, collect information, facts, and statistics. He is both general and minute in observations, and receives earliest impressions of external objects by sight, and has an uncommonly accurate perception of the quality, relation, and affinity of things. He has a very active sense of arrangement, system, method, order, neatness, and harmonious style; every thing must not only be in its place, but properly adapted to other things and associations. He has a nice sense of proportions and the fitness of things; also the location, relative position, and geographical appearance of things. He readily understands the relation and adapts

tion of numbers, and with common practice, might excel in mathematics. His memory of all important phenomena is good. He is not fluent or copious in speech—can write much better. He not only knows how to collect facts, but has a superior talent to classify and apply them. His superior reason gives him judgment as to their value, and Order and Comparison put them in their right places. He has strong powers of analysis and illustration; is youthful and agreeable in his manners; readily makes friends, and has a strong intuitive perception of motives, character, truth, and final results. He is a great lover and admirer of the simplest truths of nature, and delights to study nature and her language.

FREEMAN HUNT.

This self-made man, who, through his popular Magazine, is known in every part of the world, is a native of Quincy, Massachusetts. He was born on the 21st March, 1804. He is one of those who attach no great importance to ancestors, only as far as their virtues may be inherited. On his mother's side were the Turners and Stetsons, who left England in 1630, and settled at Scituate, near Plymouth, Massachusetts. His father, Nathan Hunt, was a shipmaster, and died when Freeman was only three years of age. The latter chose the printing business, as being the best adapted to the acquisition of knowledge that his circumstances, and those of his mother, would permit. During his minority, he had a good deal of up-hill work to perform, and experienced not a little of the rough and tumble of the world. But his motto has always been—"Hope on, hope ever"—and through Providence, which ever provides for those who provide for themselves, he is now in very easy circumstances. He has no debts, although he has paid not a few for others, and he has enough of this world's goods to make him and his comfortable. His ideas of enough, however, are not quite as extravagant as some of his fellow-citizens, who, by their actions, do not appear to be aware that there is such a word in the language, and he is ever ready to share a dollar with those who need it more than himself.*

"Our grave subject," facetiously says the New York Mirror, "is a cross between an author and a merchant; he has not the carelessness of the one, nor the primness of the other, but a mixture of the two. He is the proprietor and editor of that unique periodical, the Merchant's Magazine. Like Yankee boys in general, he picked up the rudiments of an English education at a country school, and was apprenticed to a Boston printer, at the age of fourteen. A printer's trade, a common education, and a brave heart, have formed the sole capital of many a great man in the republic. Freeman Hunt, like Benjamin Franklin, and many a true

* American Biographical Sketch-Book.

man besides, with these simple elements, has achieved a position in the world, and kept his honor untarnished. No sooner was he out of his time, than he began to think of establishing himself in the world; and, instead of squatting upon soil which another man cleared, with the true energy of a Yankee, he looked about him for a spot which no man had yet improved; a no-man's land, that he could claim for his own by right of prior discovery. At that time there was not one of these, now numerous publications, called *Ladies' Magazines*; and with a true insight into the wants of the reading public, he projected a periodical similar to the *Lady's Book*, which we believe he called the *Ladies' Magazine*. Mrs. Sarah J. Hale was just attracting notice by her first novel, and Mr. Hunt purchased the use of her name as editress. The magazine succeeded, but did not satisfy the ambition of the proprietor. He sold out, and began the republication of the *Penny Magazine*, which reached a sale of 5000 numbers in a year after its commencement. This work he soon abandoned, and the *Bewick Company*, being got up by an association of authors, artists, printers, and bookbinders, whose object was the publication of their own works, he took charge of it. Mr. Hunt was the managing director, and displayed wonderful talents at financiering; for, as the association had nothing but talents and genius, it required no ordinary degree of financial skill to exchange their products for grosser materials, without which, they could do nothing.

"While in the management of this company, he projected the '*American Magazine of Useful and Entertaining Knowledge*,' and conducted its editorial department while he remained with the company, which was dissolved soon after he left it. He then got up two volumes of '*American Anecdotes*,' which were highly successful, and have formed a magazine of wealth for succeeding book makers; then, the *American Pulpit*, an Episcopalian periodical. In 1831, he removed to New York, and established a weekly newspaper, called *The Traveler*. In 1834, he published a *Comprehensive Atlas*, which was very successful. Afterward he wrote letters to some of the Boston papers, and published a popular work called '*Letters About the Hudson*,' which passed through three editions. His next enterprise was the *Merchant's Magazine*, a work entirely original in its plan, and which was successful from its start. By his singular tact, good management, and industry, he has built up a work, on a plan which is so obviously right now, that people wonder it was never done before.

"The success of Mr. Hunt is a remarkable instance of what may be accomplished by patient perseverance, and honorable conduct; and his example should serve to stimulate the exertions of the thousands of young men who are daily launched upon the world to seek their fortunes, with no other capital than their strong arms and honest hearts. We believe that Mr. Hunt has never taken an active part in partisan politics; he has, however, been a firm and consistent advocate of free

trade since the commencement of his magazine, and is one of the few sound writers on political economy which this country has produced."

Mr. Willis, in particular, has made him the subject of comment.

He says: "Hunt has been glorified in the Hong-Kong Gazette—is regularly complimented by the English mercantile authorities—has every bank in the world for an eager subscriber, every consul, every ship-owner, and navigator—is filed away as authority in every library, and thought of in half of the countries of the world, as early as No. 3. in their enumeration of distinguished Americans—yet who seeks to do him honor in the city he does honor to?

"The MERCHANT'S MAGAZINE, though a prodigy of perseverance and industry, is not an accidental development of Hunt's energies. He has always been singularly sagacious and original in devising new works and good ones. He was the founder of the first Ladies' Magazine; he started the American Magazine of Useful and Entertaining Knowledge; compiled the best known collection of American Anecdotes; and is an indefatigable writer—the author, among other things, of 'Letters About the Hudson,' and a series of 'Anecdotes and Sketches Illustrative of Female Character.'

"Hunt was a play-fellow of ours," says Mr. Willis, "in round-jacket days, and we have always looked at him with a reminiscent interest. His luminous, eager eyes, as he goes along the street, eagerly bent on his errand, would impress any observer with an idea of his genius and determination, and we think it quite time his earnest head was in the engraver's hand, and his daily passing by a mark for the DIGITO MONSTRARI. Few more worthy or more valuable citizens are among us."*

He is earnest, eager, combining in a very singular manner general coolness and occasional excitability. He is a true friend, and the enemy of no man. His heart is full of the warmest sympathies and charities. No one in New York is more universally popular, and it is worthy of remark, that in striving to build himself up, Mr. Hunt has never endeavored to pull others down. His doctrine is, "Live and let live."

"He is about five feet eight inches in height, well proportioned; complexion light florid; forehead capacious; chin massive and projecting, indicative (according to Lavater, and general experience) of that energy which is, in fact, the chief point of his character; hair light brown, very fine, of a web-like texture, worn long, and floating about his face; eyes of wonderful brilliancy, and intensity of expression; the whole countenance beaming with sensibility and intelligence.†"

* The Mercantile Library Associations of Boston, New York, Baltimore, Louisville, Cincinnati, and Charleston, S. C., in testimony of their high appreciation of Mr. Hunt's services as the original projector and editor of the Merchant's Magazine, have severally elected him an honorary member. The Statistical Society of London, and the American Statistical Society located at Boston, have also made him a corresponding member of their institutions.

† Poe's Sketches of the American Literati.

ARTICLE XXIV.

HEREDITARY DESCENT: ITS LAWS AND FACTS APPLIED TO HUMAN IMPROVEMENT. BY O. S. FOWLER.

(Continued from page 84.)

THAT certain forms of the head always accompany corresponding powers and peculiarities of the mind, is established by Phrenology, and even constitutes that science. Since, therefore, family likenesses, and therefore family FORMS OF FOREHEAD are transmitted, of course that same law which transmits peculiarities of shape, also transmits the accompanying peculiarities of the mentality; or, in the language of the work under review—

"In short, the fact already conclusively established, that family likenesses and forms are transmitted, taken in connection with the truth of Phrenology, necessarily presupposes and proves that the relative size of those various intellectual organs which give the forehead its form, descend from parents to children, and of course those intellectual powers and predilections which Phrenology shows to accompany these forms. And since the relative size of a PART of the phrenological organs, and of course, relative energy of some of the mental faculties, is thus transmitted, of course ALL the phrenological organs and faculties, in all their various degrees of development, are equally transmitted. Since one is hereditary, of course all are. That same law which entails any part, equally, and for the same reason, hands down all. Indeed, those very laws, in all their respective applications, already shown to transmit the various physical conditions of parents to offspring, equally transmit their mental likeness, their intellectual capabilities, and their moral character.

"Is any further proof that mind is transmitted, required? Behold it in the fact already demonstrated of the hereditary descent of INSANITY. Nor of insanity alone; but also of that particular FORM of it found in parentage. The posterity of parents deranged on property, or religion, or the domestic affections, are usually insane on the same topics, and if the insanity takes on a suicidal caste, it runs in the same channel in the former. Every fact adduced to prove that insanity is hereditary, proves that those same mental ORGANS and FACULTIES which were deranged in the ancestry were deranged in their descendants, and no others.

"The chapter on insanity DEMONSTRATES, by an order and an amount of proof both irrefutable and ABSOLUTE, that the insane mental characteristic is transmitted. Then why not all the OTHER biases and powers of the mind? On what principle one and not ALL? How can hereditary law propagate one without THEREIN and THEREBY entailing all? The whole or nothing, is nature's universal motto."

It next proceeds to show that the mental peculiarities of the various races are transmitted. Of the Indian race it remarks thus:

"That these characteristics are innate rather than educational, is proved by his phrenology—always peculiar to himself. The developments of the infant papoose—and the author speaks from the personal inspection of hundreds from among various tribes—are essentially Indian, and partake of that same shortness

from occiput to forehead, low and short coronal region, and breadth in the region of propensity, especially Destructiveness and Secretiveness, as seen in the accompanying drawings of the Indian chiefs Big Thunder and Meche-kele-a-tah."



No. 11. BIG THUNDER.



No. 12. MECHE-KELE-A-TAH.

After applying these laws to the other races, it descends to nations, commencing with the Jews, concerning whose acquisitions it remarks thus:

"The first thing recorded of Abraham after his birth, is, that he took his wife and brother's son, 'AND ALL THEIR SUBSTANCE which they had gathered'*—thus implying that they had been very industrious in accumulating 'substance,' and were unwilling to leave any thing behind, though going so long a journey—from Egypt to Canaan. The next thing said of him is, that he 'was very rich in cattle, in silver, and in gold.'† 'And Lot, also, which went with Abraham, had flocks, and herds, and tents. And the land was not able to bear them, that they might dwell together, for their substance was exceeding great, so that they could not dwell together.'‡ 'And the Lord hath blessed my master greatly, and he is become great; and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses. And the servant brought forth jewels of silver, and jewels of gold, and raiment.'§ Abraham's 'arming his trained servants, born in his own house, three hundred and eighteen,' and smiting five kings, in order to restore Lot's 'goods' and family,|| shows this same all-pervading love of 'substance.'

"Isaac also evinced the same love of riches, and success in their accumulation. And Isaac 'waxed great, and went forward, and grew until he became very great; for he had possessions of flocks, and possessions of herds, and great store of servants.' The blessing he pronounced on Jacob, shows that he desired nothing but riches and power for his son—'Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine.' In blessing Esau, he again mentions 'the fatness of the earth and dews of heaven;'¶ thus showing how intensely he loved property for himself and his sons. And this shows WHY he became thus immensely wealthy. The old saying, 'The gods help those who help themselves,' applies to Abraham, Isaac, Jacob, Joseph, and all this money-loving race. They were thus 'blessed' in their substance, because they loved it with almost all their souls, and therefore put forth vigor-

* Gen. xii. 5. † Gen. xiii. 2, 5, 6. ‡ Gen. xxiv. 34, 35. § Gen. xiv. || Gen. xvi. 13, 14. ¶ Gen. xxvii. 28, 39.

ous and well-directed—intellect being also large—EFFORTS to accumulate, and this poured their immense riches into their laps. If they had sat supinely in the shade, think you they had been equally ‘blessed?’

“Laban, another of this acquisitive family, showed the same grasping love of riches in requiring Jacob to serve seven years for Rachel, and cheating him by giving Leah, and then requiring seven years additional servitude before he could possess the idol of his affections—a hard bargain indeed.

“It next became Jacob’s turn to play the Jew. He had rendered himself so serviceable to Laban—ample proof of large Acquisitiveness*—that Laban banted Jacob to stay longer, and Jacob shaped the bargain greatly to his own advantage, so that he ‘increased exceedingly, and had much cattle, and maid-servants, and men-servants, and camels, and asses.’†

“Laban’s sons evinced the same property-loving disposition in envying Jacob,‡ as did Rachel, also, in stealing her father’s gods—a great idea this—and then lying to hide it.

“Joseph’s Acquisitiveness stored up in vast quantities the surplus corn of Egypt, and then bought up all the gold and silver, all the cattle and effects, all the lands, and even all the PERSONS of the greatest nation on earth as slaves; by far the grandest speculation ever made, and this by the son of that shrewd bargainer Jacob, grandson of the richest man of all the east, Isaac, and great-grandson of him who amassed such immense treasures of gold, silver, and cattle.§ His placing his kinsmen in the fattest of the land of Egypt, is equally in point, as is also the rapid increase of the Israelites in cattle and substance while they remained unmolested.

“The manner in which this acquisitive people left Egypt, their taking along with them the whole of their substance, ‘very much cattle,’ besides ‘borrowing’ all they could of the Egyptians, especially JEWELRY, so as even to spoil them,|| shows that they inherited the Acquisitiveness of Abraham, Isaac, and Jacob, along with that of the god-stealing Rachel.

“Reuben and Gad having ‘very much cattle,’¶ and the Israelites saving ‘all the silver and gold, and vessels of brass and iron,’ at the taking of Jericho, and making them public property by putting them ‘into the treasury of the house of the Lord;’** Achan coveting and taking ‘a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold;’†† the Israelites sparing ‘the cattle and spoils of Ai a prey unto themselves,’‡‡ and sacking thirty-one kingdoms and cities—murdering all the unoffending inhabitants, and plundering all the goods, cattle, and precious metals they contained;§§ the immense treasures given by David and the elders of Israel to build the temple, namely, ‘seventeen thousand talents of silver, over eight thousand talents of gold, and one hundred thousand talents of iron,’ and the immense expenditures lavished on that, by far the most magnificent edifice ever erected, as well as its having been furnished with many millions of vessels of pure gold and silver; all these, and many kindred items of Jewish history, show how extraordinary their desire and capacity to acquire and hoard riches, especially gold, silver, precious stones, and cattle, those idols both of their ancestors up to Abraham, and descendants down to our own times. In short, what other nation, ancient or modern, ever possessed Acquisitiveness in a degree at all to be compared with this accumulating nation from Abraham and Lot, throughout all their branches, all the way along down their history to the destruction of Jerusalem?

“Nor did it cease with that catastrophe, but lives and rages quite as powerfully in modern Jewry. Shakespeare’s graphic description of Shylock, is Jewish character to the very life, both ancient and modern. Who are the richest men of the old world? The Rothschilds, and they are Jews. Who is one of the richest men in Philadelphia? Moss, who began life a street-peddler of

* Gen. xxxi. 36–42. † Gen. xxx. 27–43. ‡ Gen. xxxi. 1. § Gen. xlvii. || Ex. xii. ¶ Num. xxxii. 1. ** Josh. vi. 24. †† Josh. vii. 21. ‡‡ Josh. viii. 7. §§ Josh. x. and xii.

thread, needles, toys, trinkets, glass, and the like, yet is now worth many hundred thousands, and his head is broader at Acquisitiveness than any other I ever saw. Who are the richest men of Baltimore? The Cohens, also Jews. A missionary correspondent, many years ago, wrote that, in passing through the Jewish portion of some foreign city, he was beset, entreated, and finally compelled to purchase of them, and travelers generally attest the same. One can hardly walk Chatham-street, New York, without being asked to purchase, or else taken by the arm, and half-coaxed, half-forced into one of their shops to make a purchase. Or if he bid a few cents on a knife, or valise, it is struck down, and he required, and every device used to compel him, to pay that number of cents on hundreds of trinkets, which they claim to be also included in the bid; or the dropped pocket-book game is attempted, and a hundred similar gouge games are probably practiced daily in this street of knaves, on unsuspecting victims. Look again at their pawnbrokers' frauds, their usury, and those innumerable devices to which they resort for extortionary purposes, and say whether they have not inherited Abraham's love of riches, together with Jacob's craft, and Rachel's and Rebecca's deception. And what still further confirms our argument, that their extraordinary Acquisitiveness has been transmitted from Abraham's father throughout all their generations to the present day, is, that they now hoard the same KINDS of property laid up by Abraham, Isaac, and Jacob; namely, 'gold, silver, precious stones, jewelry,'—doubtless so named because a staple article of Jewish traffic—'lands, flocks, herds, and garments.' Who ever knew Jews deal much in other species of property? And what can be more evident than that this extraordinary desire for acquisition has been TRANSMITTED from the founders of the nation, all along down to the Jews as we now see them?"

After showing that other peculiarities of this nation are in like manner entailed, and that other peculiarities of other nations are equally entailed, it descends to families.

It next establishes, by facts, the transmissibility of the various PHRENOLOGICAL FACULTIES, commencing with Amativeness, and proceeding on through the animal to the moral and intellectual. Its remarks concerning the entailment of appetite, are too practically important to be omitted. It sums up this head as follows:

"In short, few of the children of drinking parents, who resemble those parents, can be found, who do not experience a hankering, not only after strong drink, but after the very KIND of liquor preferred by such parent, and a great majority of our inveterate drinkers will be found to have had parents who loved and drank 'the creature,' though they may never have been dead-drunk. Indeed, the drinking habits formed in the revolutionary and subsequent wars, and propagated in accordance with our doctrine, is the undoubted cause of the excessive drunkenness of our times, now in part stayed by Washingtonianism. And since this propensity, like all others, INCREASES as it descends, parents need not be sots in order to render their children inveterate drunkards. To LOVE strong drink, and occasionally indulge children, is enough to entail on offspring a still greater love of it, and if they indulge, to render them gutter drunkards, though their parents never drank so as to evince intoxication.

"Fond parent, what temperance motive stronger than this can possibly be urged? Your plea for moderate drinking granted—admitted, what is extremely doubtful, that a little does you no damage, and never will—yet it is almost certain to implant an appetite in your children which they may not as successfully hold in check. At least, are you willing to run the RISK—to place them in jeopardy—to say nothing of the inconvenience they will experience in resisting such temptation? If 'Woe to him who putteth his cup to his neighbor's lips,'

what is it to him who putteth it to his own CHILDREN's lips; yea, tempts them in the most effectual manner, ALL THEIR LIVES, to form habits of intemperance? What temptations equal those which spring from entailment? It is far more easy permanently to reform twenty drunkards, who became so from habit and associations, than one INNATE drinker. The former, once reclaimed, are likely to remain temperate, because temperate habits will soon cure intemperate habits—habit against habit. Not so with those whose thirst is hereditary. They reform, and intend and struggle to remain true to their solemn pledge. But their hankering is CONSTITUTIONAL, and therefore unquenchable. They may smother it for a time, but it is only temporarily. The covered firebrand still smolders in the deep recesses of their souls—smoking and fevering them perpetually, and waiting only some trifling temptation to break out with renewed fury, and consume body and soul together. Oh, I pity the drunkard! Longings within and temptations without haunt him perpetually! Yet doubly to be commiserated are those whose hankerings are CONSTITUTIONAL, and will therefore follow them to their graves! If all need to pray 'Deliver us from temptation,' how much more those who are beset and tortured with temptation night and day, from their cradles to their graves? Oh, what can make amends for such a thirst? The wealth of India? No, not of a thousand—not all worldly goods besides. And that parent who thus entails this hankering on his children—and it is almost certain to descend also to his grandchildren—deserves the perpetual execration of every one of his descendants, and also the curses of community, though himself only a moderate drinker. Away, then, with ALL intoxicating drinks. Even supposing them good for yourself—which I protest they are not—yet forego personal good, rather than brand your children and your children's children with this fire of hell! Leave them poor, leave them as you will, but leave them temperate BY NATURE, or never DARE to become parents! Even though, ostrich-like, you care nought for your own offspring, yet be entreated to care at least for yourself. Do not bring down your own gray hairs with sorrow to the grave, as thousands of parents have done, and are still doing, by thus rendering your offspring intemperate. Or, rather, for your own sake, for their sakes, practice TOTAL ABSTINENCE THROUGH LIFE; or, if you will drink, be it ever so moderately, be conjured to curse no heirs and their wives and children with this innate tipping propensity! Oh, parents, remember that you sow seed in a most susceptible soil, from which those you most love will reap prolific crops of health and happiness, or of vice and misery!

"Unmarried women, this subject makes a powerful appeal to you. To be cursed with a drinking husband is indeed terrible, but, in addition, to see this depraved appetite—this liquor-loving stream—flow on to generations yet unborn, widening and deepening as it descends, breaking out here, and there, and yonder, and perhaps sweeping your name and race from the earth—oh, this is sorrow unmeasured, and woe undescribed! How powerful this motive promptly to refuse the addresses of all who stimulate IN THE LEAST! For, in marrying even moderate drinkers, be it only of wine, you incur imminent danger, not only of having your affections blighted past all recovery, if not of following him to an early and most bitter grave, but also of seeing your sons, otherwise your pride and support, become broken reeds and your deepest disgrace—thus redoubling the indescribable miseries of a drunken husband, in those far more aggravated of having besotted offspring!

"It deserves remark, that when this hankering is derived from the mother, it is more insatiable and inveterate than when inherited from the father. Nor are the children perfectly safe even if the daughter of the drinker is temperate, moral, and intellectual. At all events, special pains require to be taken to keep the grandchildren of drinkers, as well as their children, from all habits and associations calculated to develop their latent inclinations. Thus kept buried, these children and grandchildren may pass through life with the brand of intemperance slowly burning under the ashes of abstinence, without its ever breaking out into

a blaze, yet all FUEL must be kept carefully removed—all temptation to BEGIN to drink scrupulously resisted.

"Nor is the danger of the children becoming drunkards, bad as it is, by any means all. Intemperance in parents impairs the grain or texture of the brain, and thereby deteriorates the general tone of character and cast of mind of their children. By rendering parents more gross and animal in action and feeling, it similarly depreciates their offspring. Teachers have uniformly answered my question, 'Do you observe any difference in the intellectuals and morals of the children of intemperate parents as compared with those of the temperate?' that the former are worse to manage, less studious, and more difficult to teach than the latter. And this result harmonizes perfectly with that great physiological law, demonstrated in my work on 'Self-Culture,' that all alcoholics stimulate the selfish propensities more, relatively, than the moral sentiments and intellect. By thus sensualizing parents, it of course deteriorates offspring, and the more so because apt to be begotten while one parent is intoxicated.

"True, if the other parent possess a high order of organization, this result is sometimes neutralized, and the children well endowed, and hence their occasional smartness. Yet how much better if this intemperate incubus were obviated?

"Maternal longings before the birth of children sometimes impress similar longings on their children, yet such longings rarely occur except where mothers or their parents previously loved spirituous liquors. Yet of this fully in 'Maternity.'

"Tea, coffee, tobacco, and opium, taken to excess by parents, stamp a similar craving on offspring. Since one artificial habit—intemperance—is transmissible, of course all such habits are equally so. These narcotics stimulate the system in much the same manner as do alcoholic drinks, so that an inveterate tea, coffee, tobacco, or opium hankering, is as likely to stamp its impress on offspring as intemperance in other forms. Nor is there a particle of doubt but that the excessive fondness of many—yea, of some readers—for one or another of these poisons, indulgence in which is undermining their health, disordering their nerves, enfeebling their minds, and destroying their peace, originated in parental indulgence, and has been entailed. There is no calculating the amount of misery occasioned by these drugs, and by other appetites fastened upon children before they were born! Thank God, my parent never saddled such vitiated tastes upon me, nor will I upon my children."

Of the transmission of Acquisitiveness in the Astor family it remarks thus :

"John Jacob Astor is by far the richest man this side the Atlantic, and one of the very wealthiest in the world—his possessions amounting to \$25,000,000. His son, William B., is worth \$5,000,000, and his elder brother died worth \$2,500,000, then an immense fortune. And yet all are penurious. John J. Astor is said to have sent to the store for a paper of tacks, and returned them because they were two cents higher than the usual price. He lives in perpetual fear of coming to poverty. When Edward Livingston was minister to France, Mr. Astor was at Paris, and complaining that his son, whom he directed to buy a given amount of stock, had not fulfilled instructions, and therefore had made only \$40,000 by a certain operation, whereas he might have made \$100,000, he told Judge Livingston that he must hurry home, or his son would ruin him.

"William B. Astor gave a five years' lease, on a house, to a friend of the author, before the fall of rents, in 1839. My friend requested a diminution of the rent, and argued the case with Mr. A., but to no effect, till he urged that this high rent would certainly break him, and then the property would not lease for as much as my friend would give. This argument prevailed. His wife once bought a one-hundred dollar shawl. Mr. Astor happening to go to

the door when the clerk brought it with the bill, sent both back, saying, that he 'would not indulge his wife in any such extravagance as that.'

"An inventory of the effects of his sister discovered \$30,000, in specie, stowed away among her clothes; another sister lives and rides in the plainest style, to save expense."

After proceeding in this manner through the moral sentiments, it sums up thus:

"A range of facts establishing the descent of the moral faculties, has already been recorded in the case of the Jews, and other ranges to any required extent, might be adduced to show, that in addition to the gross descent of the moral affections, the particular **TONE** and **SHADES** of manifestation of parentage are transmitted to offspring—that when the former take a missionary or sectarian turn, so do the latter; that when the ancestry is generous and hospitable, the progeny will be benevolent; when the former is reformatory, or melancholy, or theological, or any thing else, the latter will be like them—but is it requisite either for proof or illustration to multiply cases? What good man or devoted minister of this age, or of past ages, is not a practical witness of this great hereditary law?

"True, we often find the sons of pious parents and ministers to be hardened in sin, yet we hope fully to account for such facts in subsequent pages, and have already virtually done so in '**LOVE AND PARENTAGE**;' so that our great doctrine stands on the immutable rock of a fixed **ORDINANCE OF NATURE**.

"The converse of this law, that irreligious parents beget irreligious children, is rendered too apparent by our subject to require proof. Confirmations of this, probably every reader will find within the circle of his own observation and acquaintance—a fact which contains a solemn and earnest appeal to all whom it may concern."

Proceeding in this way through Constructiveness, Ideality, Mirthfulness, etc., to the intellectual organs, it establishes their transmissibility by reference, among other distinguished men, to John Quincy Adams, of whom it remarks thus:

"John Quincy Adams, and his ancestry, and descendants, still further illustrate this hereditary law, that talents are transmitted. Eloquent above almost any of his contemporaries, even at the advanced age of eighty; possessing more political and general information than any other man on this continent; remarkable for retentiveness of memory, intensity of feeling, bitter and scorching sarcasm, intellectual clearness and discrimination, and superior in debate to any other man on the floor of Congress—the 'old man eloquent' is the wonder of the age! And who is his son? A rising legislator, who bids fair to do honor to his illustrious line, as several of his literary productions, legislative speeches, and general intellectual capacities, abundantly attest.

"And who was his mother? Eminently intellectual, as well as pious. And who was his father? Let the infant history of our country answer. The following biography of this distinguished family is in point:

"Joseph Adams, great-grandfather of John Q., son of Joseph and Hannah Adams, was graduated at Harvard College in 1710, and that same year kept the town-school in Braintree. The 16th November, 1716, he was settled in the ministry at Newington, N. H., which station he sustained for sixty-seven years, and died 26th May, 1783, aged ninety-three years.

"Jedediah Adams, son of Peter, grandson of Joseph, and great-grandson of Henry, the ancestor of this family, died 1799, in his eighty-ninth year, and the fifty-third of his ministry. Nearly or quite all the Adamses of note are descended from Joseph, the eighth and last son of the ancestor. He married a Baxter, through whom, probably, the Adamses receive their talents, had twelve children, and died at eighty-three—two indices of great physical vigor."

It next proceeds to show that distinguished men are from a long-lived ancestry, which it illustrates by the following among other facts :

"The mother of Joe Smith, the Mormon prophet, is still alive, and about 90.

"That Burn's mother lived to be very old, and retained her faculties to a great age, is evinced by an extract already quoted.

"Washington's mother was found at work in her garden at 82, and died at 85.

"Franklin's father died at the advanced age of 89, and his mother at 85, nor had either ever any sickness except their last.

"O'Connell is from an exceedingly long-lived stock. Some of his ancestors have exceeded 100, and he is hardly past his prime, though above 70.

"Charles G. Finney's father was about 84 at his death, and his mother exceeded 80. A brother of his father was recently alive, aged over 96.

"De Witt Clinton's ancestors and their relatives were very aged people, and so have been many of their descendants.

"John Quincy Adams' great-grandfather attained the great age of 93, was a preacher over sixty years, and retained his mental powers to the last ; and John Adams, his father, died aged 91, and so smart up to the very day of his death, that he expected to have gone from Quincy to Boston on that day to celebrate 'Independence.' The Adams family, generally, have been long-lived.

"Webster's ancestry lived to be aged. So did that of Dr. Johnson, and also that of Dr. Bowditch.

"The settlers of New England were generally very long-lived, because all but those endowed with extraordinary constitutions died in becoming acclimated. Hence one cause of the great energy of their descendants."

Another section is entitled, "General Application of these Hereditary Laws to Human Improvement." But to give any thing like a just idea of this summing up of the work, requires the attentive perusal of what follows. In subsequent numbers of the Journal we propose to renew that series of articles entitled, "Progression the Law of Things: Its Application to Human Improvement, Collective and Individual ;" and when we do, we shall avail ourselves of the concluding portions of this book, by way of illustrating the means employed by nature for securing such improvement.

It can be had at the Journal office, in mailable form. Price 50 cents.

THE following is an extract from a letter recently received from our friend, Mr. Litten, of Alexandria, Alabama, in which he alludes to the Edinburgh Quarterly Phrenological Journal which we are now republishing. (See Prospectus.)

"For me to pass an eulogy on such a work, would be presumptuous. Yet I must be permitted to say, that the first article on NATIONAL EDUCATION stands infinitely above any thing that I have yet seen, on that most important, interesting, and pleasing subject ; but why should I isolate an article from the pen of its IMMORTAL AUTHOR, GEORGE COMBE. May success crown the efforts of the innumerable host of mighty minds that are now embarking in the cause of truth, so necessary to the improvement of our race ; and indeed, the address of Dr. Andrew Combe, and the letters, as also the article on MESMERISM, should cheer the heart of every reformer, but especially the advocates of the science of PHRENOLOGY.

"Respectfully yours,

JAMES M. LITTEN."

ARTICLE XXV.

ALIMENTIVENESS : ITS DEFINITION, LOCATION, AND ADAPTATION.

"Put a knife to thy throat if thou be a man given to appetite."

APPETITE; the FEEDING instinct; desire for NUTRITION; HUNGER, or CRAVING for food; a HEARTY RELISH for edibles.

Located half an inch forward of the junction of the fore and upper part of the ears with the head. It is very large in the accompanying engraving of that notorious glutton, the Emperor VITELLIUS, who had TWO THOUSAND different dishes of fish, and seven thousand of fowls, served up at a single meal, and expended, on his table alone, at the enor-



No. 13. THE EMPEROR VITELLIUS.

mous rate of ONE HUNDRED MILLIONS annually, till his exasperated subjects tore him in pieces; otherwise the immense opulence of the Roman empire would not have sufficed to support his table a single year! See the glutton, not only in the fullness before his ears, but throughout his entire physiology.

LARGE Alimentiveness gives a hearty relish for substantial, nourishing food, and, when nature requires sustenance, enjoys it more and more in proportion to the size and activity of this organ, and the need of nourishment; loves to eat, and takes a great deal of pleasure at the table, yet does not necessarily require great QUANTITIES of food, or highly-seasoned dishes, but simply enjoys what nature requires for sustaining life and

health, as to both quantity and quality. Gormandizing is often the result of its being too large, yet generally the product of its *PERVERSION*, or of an inflamed condition of the stomach, or both, and these of eating highly-seasoned, indigestible, and injurious *KINDS* of diet. These inflame the stomach, and its inflammation causes those hankerings and cravings which accompany dyspepsia, and cause gluttony. Let men eat plain food, of the right kinds, and if they have dyspeptic tendencies, obviate them by following the prescriptions laid down in "Physiology," and the danger of over-eating is comparatively small; yet that, as it is, nearly all now eat twice or thrice as much as nature requires, and every way very badly, is there abundantly shown.

SMALL Alimentiveness cares little about food; experiences little hunger even during protracted fasting; and is comparatively regardless alike of what it eats, or whether it eats or not. Those who are so fond of nice things, and so very particular that they must have their food cooked just to their liking, or they cannot eat, are generally rendered so less by large or small Alimentiveness than by stomatic disorder, or by a finely-organized temperament and consequent fastidiousness in regard to every thing; that is, by the *STATE* of this organ rather than by its size.

Man is an eating animal. By a law of his physical constitution, every exercise of every muscle, nerve, and organ—every function of mind and body—expends both organic material and vital energy. These must of course be re-supplied, or complete exhaustion must ensue, which would soon destroy life. This re-supply is effected in part by the stomach. Man requires food, and is furnished with a digestive apparatus for converting it into blood, flesh, organ, etc., whereby life is prolonged. But without some innate faculty to create a love of food, or occasion hunger we should become so deeply engaged in our various avocations as to forget to eat, or be unwilling to spare the requisite time—even now too many do this—and thus not only forego the pleasures of the palate, but actually starve, to prevent which nature kindly implants in every human being this feeding instinct, and has so related it to the stomach, that the latter, when it requires a re-supply of nourishment, excites the former to crave food. This craving becomes louder and more imperious in proportion to the urgency with which the system requires nutrition, until finally it becomes a master passion, and renders its starving subject so desperate as to devour even his own flesh and drink his own blood, when he can obtain nothing else to satisfy its rapacious cravings. Of all forms of death, starvation is probably the most terrible, and of all our other appetites and passions, that for food, when fasting has been injuriously protracted, is probably the most desperate. Does not this law of nature give all mankind, in a starving condition, an "inalienable right" to food wherever they can find it? Are not those who have abundance, solemnly bound to feed those who, after having done their best to procure an honest maintenance, are unable to do so? Shall the starving Irish peasant appeal in vain for bread? Nor is any other occupation more honorable than agriculture.

To cultivate this faculty, indulge it by enjoying food and eating with a relish. Food was made to taste good and be enjoyed. Gustatory pleasure is as lawful as the pleasures of doing good, and he who cuts it short by eating too fast, or not duly indulging it, commits as much sin

as he who denies to any other faculty its primitive gratification. Nor should it be forgotten that when we so eat as to gratify this faculty in the most effectual manner possible, we thereby eat so as to feed the body in the best manner possible; and, by converse, that all injurious kinds and quantities of food curtail gustatory pleasure as well as physical and mental capabilities. Those kinds and amounts of food, and that mode of eating it, are best which relish most; so that to eat RIGHT confers the greatest amount of general as well as gustatory enjoyment. The idea, therefore, that appetite must be denied, is erroneous. Only its abnormal, perverted, and painful exercise requires restraint or denial.

Few faculties are more generally perverted than this; and only one, Amativeness, stands in greater need of right direction. The Bible tells us that the SIN of our first parents consisted in EATING; and both physiology and fact attest that perverted appetite, or the enormous gormandizing of rich and stimulating kinds of food, in connection with alcoholic and other noxious drinks, cause a great proportion of the depravity of mankind. Paul meant something when he commanded, "Be ye TEMPERATE in ALL things;" nor does the Bible condemn gluttony and wine-bibbing, from first to last, for naught. Indeed, I construe its narrative of the eating of the forbidden fruit as introducing into our world "death and all our woes," to mean that perverted appetite, or wrong eating, caused the fall of man and most of his subsequent depravity and consequent suffering. But, be this as it may, one thing is certain, that the starting point of human reformation and restoration is the stomach. The due regulation of Alimentiveness, then, is the great instrumentality of all self-improvement.

The proper feeding of children is of course one of the most important matters connected with their education. That much of their waywardness and depravity, over which their parents mourn so piteously, is caused by unsuitable diet, is a legitimate conclusion established by many laws already demonstrated. We protested in Vol. I. against their eating cakes and candies, yet will here state the great law which should govern the diet of children. Nature's food for infants is exceedingly simple and easily digested. This teaches us that all children and youth should be brought up on plain fare, and on what is rich in nutrition, yet easily digested. Mothers cram their children from the very cradle; and, besides this stuffing, necessarily pervert their appetites by feeding them with rich food, pastry, and condiments. These, children generally reject at first, and greatly prefer simple food. Do not pervert their tastes in THE START. Consult their natural relish. Do not give them cake which they do not love at first, and eat only because hungry, and thus form an artificial appetite for it; and so of other things. If your child be hungry, good bread will relish, and when it does not like this, let it wait till it does. We give children the same strong, hearty, highly-seasoned food, which we ourselves cannot eat with impunity, whereas their stomachs are yet too weak to master them. This disorders both stomach and system, and engenders all sorts of depraved mental manifestations.

Still children should eat at table with the family, for two reasons: the one to cement their affections for their parents—than which few things are equally effectual—and, secondly, that they may learn to eat decently; for if they are kept away from the first table, they rush to the second like

hungry wolves, and wrangle for the best pieces left like so many starved pigs—and thus they grow up piggish at table; whereas, if they sit down with grown people, such swinish gormandizing is restrained. Yet parents who object to this course on the score of trouble while eating, need have no care in waiting on them, provided they dish out to each child its portion in the start, as the Scotch do, and let it be understood that this must suffice. The Scotch manner of feeding their children—giving them a fixed allowance of oatmeal gruel for breakfast and supper, and vegetable soup for dinner, and only one plain dish at each meal—cannot be too strongly recommended, or, rather, commends itself in that noble race which this regimen has been the chief instrument in producing. This giving children plateful after plateful as they request, perverts Alimentiveness in the most effectual manner possible. Mothers require, more than any other preparation for training children, a practical knowledge of DIETETICS, or the best manner of feeding children, so as the most fully to develop all their physical and mental powers.

When children over-eat, do not attempt to curb this faculty by forbidding them to eat any more, because this will only re-increase desire; nor should they be supplied with all they want, for this indulgence will only strengthen the faculty to be restrained; but serve out at first what you think they require, and when that is about dispatched, employ that principle of diversion already pointed out, by having some noise or amusement started out of doors, or in another room, which shall allure them from table, and make them forget that they want any more. Then keep them out and engaged till the next meal. Never give pieces between meals.

One of the best means of punishing children, if punishment is deemed advisable, is to deny them some luxury of the palate, or keep them on short allowance. Thus, if a boy becomes angry at table, because he cannot have whatever he wants, and throws down his knife and fork, declaring that he will not eat any more unless he can get what is desired, take him at his word. Let him leave the table, and see to it that he gets nothing more till the next meal. Fasting, or living on bread and water, will subdue the propensities when nothing else will; first, because, since most people eat too much, it clears out the system, and this improves the body, and thereby the base of the brain; and, secondly, because it is about as severe a punishment as can well be inflicted.—SELF-CULTURE.

FEMALE WRITERS.—There never was a period when female writers were as abundant and powerful as at the present day. This is one of the triumphs of mind of the nineteenth century, and speaks volumes for the social wisdom of the age that looks with solicitude to the education of woman as equally important with that of man. Some of the best works of our time, intended to exert a good influence upon social character, have emanated from the pen of woman; and the chief support of the periodical literature of our country is derived from female minds. Education is developing talent on every side, and we earnestly urge our young female friends to press on in its exercise and consequent cultivation.—*Ohio Washingtonian Organ.*

ARTICLE XXVI.

A HOME FOR ALL: OR A NEW, CHEAP, CONVENIENT, AND SUPERIOR MODE OF BUILDING.

THAT a good home is one of the first requisites for human happiness and advancement, was shown in our analysis of Inhabitiveness (Art. XIII.), and that one of the most pleasurable and profitable exercises of Constructiveness (Art. V.) consists in building a comfortable family HOME-STEAD, adorned with all those beauties, and perfected with all the conveniences, which Ideality and intellect can suggest, and Constructiveness execute. The editor of the Journal has just published a work which develops a new mode of constructing private residences and public buildings, some idea of which will be given by its preface, which runs thus :

"No invention can be of greater practical utility to man than one which shall CHEAPEN AND IMPROVE OUR HOUSES, and especially which shall bring comfortable dwellings within the reach of the poorer classes. Such an invention it is the object of this volume to expound. It points out a mode of constructing private residences and public buildings at much less than their present cost, and every way more beautiful, convenient, and comfortable throughout. Except in a single particular, it is an original invention of the author. To begin with the history of its discovery, in order to facilitate its complete understanding :

"In 1842, I purchased a few acres of land, on which was a fine building spot, commanding a fine and extensive landscape prospect of the banks of the Hudson, and of both the Catskill and Fishkill ranges of mountains. While looking about in my professional tours, for some pattern of a house after which to build, I saw, in Central New York, houses constructed WHOLLY OF BOARDS and WITHOUT FRAMES, though only one story. I liked the plan so well, that I immediately ordered boards sawed as required by this plan, and drew a plan after which to build it.

"The timber arrived in the summer of 1843, and in the spring of 1844, I planned a small addition to my old house, to accommodate us while erecting the new, and left on a professional tour. Meanwhile, the carpenter, in laying out the foundation, not understanding my purpose, insisted on having an ENTRY, to which Mrs. F. assented, supposing I had forgotten this feature of it; and this made it a house, whereas I wanted only an ADDITION. Returning and finding the foundation planned for an entry, I let it go so, and finally concluded to make it a story higher than I at first designed, and have it do me till I was better able to build to my liking. But, as it was erected without any concerted plan, and therefore quite inconvenient, I continued my search for a PATTERN after which to build the home of my future years. My professional tours showed me all the new improvements as fast as they appeared. I read Downing and others on this subject, but none suited me, for reasons to be given soon. I kept continually asking myself, "Why so little progress in ARCHITECTURE, when there is so much in all other matters? We continue to build in the same square form adopted by all past ages. Is this necessary? Cannot some RADICAL change for the better be adopted, both as to the external form of houses, and their internal arrangement of rooms?" And in looking about for some general plan, I said to myself, "Why not take our pattern from NATURE? Her forms are mostly SPHERICAL. She has ten thousand globular or cylindrical

forms to one square one. Indeed, how very few squares we see in nature. Why not, then, adopt this spherical form for houses? It is adopted in fruits, eggs, grain, etc., so as to enclose the greatest amount in the smallest compass, and also the better to secure them against injuries. What should we think of a square apple, or right-angled egg? Taught in college the mathematical principle, that a spherical surface enclosed more, in proportion, than any other shape, and knowing that this was one end secured by the rounding shape of fruits, grains, potatoes, the head, etc., while greater protection is another; I said, 'Why not build our houses in a spherical, instead of square form?' 'Because they cannot be FRAMED without costing more extra than is gained,' was the practical answer. 'But this BOARD wall can be constructed at any other angle as well as a right angle,' thought I. 'Then why not have our houses six, eight, twelve, or twenty-sided? Why not build after some mathematical figure?' I inquired. I had it. The PRINCIPLE involved in the architectural improvement here submitted to lovers both of home and architecture, was thus seized upon and applied to this board-wall plan, and this combination of both gave birth to the architectural plans which we shall now proceed to develop."

After pointing out the advantages of a home, rendered necessary by man's inhabitive constitution, it proceeds to show what constitutes a good home, and to demonstrate how far short of this most desirable end all modern architecture falls. After showing how expensive and how unhandy the winged cottage, T, and L forms of houses, it proceeds to show the superiority of the octagon form over all others—first, as enclosing one-fifth more room, in proportion to its outside wall, than the square form, and from one third to one half more than the L over the winged form; and, secondly, as allowing a far more compact and convenient arrangement of rooms than can be secured by any other form.

It then discusses the superiority of the BOARD WALL over the frame, brick, or stone wall, both in expense and utility, and details the manner of building it.

But, to obtain any thing like a just estimate of its merits, will require a presentation of extracts, accompanied by some of its drawings, for which we have not room in this number, but shall present it in our next.

Yet, to appreciate this mode of building, it is requisite that the work before us be attentively perused, and its numerous diagrams attentively studied.

Mailable, price 50 cents.

A FRIEND in Lafayette, Ky., thus expresses himself with reference to our publications. He is a teacher, and is well qualified to judge of their merits:

"I have been reading your works with more than delight. Oh, how invigorating and refreshing to one's soul, thus to receive truths that are destined to revolutionize the world, and which will endure forever and ever! I am proud to acknowledge to you, my dear sirs, that through the JOURNAL I have received many, many valuable lessons. I am also rejoiced with the EDINBURGH QUARTERLY; it is indeed a document 'that makes one's soul rejoice.' I herewith send you a list of subscribers for your Journals.

"I am, sirs, yours most truly,

S. H. HARVEY."

MISCELLANY.

PHRENOLOGY IN PORTLAND, ME.

To move the people "away down East," is rather difficult, yet when once waked up, they are the more sure to move RIGHT, and are roused in right down good earnest. Few things have for a long time, so effectually electrified the goodly inhabitants of that city of the north, as the course of lectures on Phrenology which has just closed there, as will be seen by a few extracts from their papers:

"MR. FOWLER'S PHRENOLOGICAL LECTURES.—This gentleman, who is the most popular phrenologist in this country, has given two lectures of his course, which were exceedingly interesting, amusing, and instructive. They are not at all confined within the limits of Phrenology, but extend through physiology and pathology, and are thus rendered useful and interesting to the unbeliever in Phrenology as a science. He has a peculiar, easy, off-hand style, occasionally illustrating by anecdote, and is evidently enthusiastically devoted to, and thoroughly acquainted with, his favorite subject.

"The exhibitions he has given of his ability to delineate, by the aid of the science, the leading and minute characteristics of the individuals he has examined in public, were happy, and strikingly accurate. No one acquainted with the subjects, during their whole life, could have described their true characters more correctly. These examinations alone are worth the price of admission, and each lecture is so distinct from the others, that it is unnecessary for a person to hear all, to understand one.

"Mr. F. has private examinations at his parlor, No. 10 American House, and which are not exclusively phrenological, but pathological and physiological combined therewith; thus these are also important, even to the phrenological skeptic. He has with him, there, for sale, his published works, and invites those who are desirous of receiving instruction in the science, to meet him at his room, this evening, to make arrangements for forming a class."

"MR. FOWLER'S LECTURE ON TEMPERANCE.—This well-known phrenologist delivered a lecture on Sunday evening at the Free St. Baptist Meeting House, on temperance, bringing to bear upon the subject the science of Phrenology to illustrate and enforce. The house was crowded full, and we have been informed that probably more went away not being able to get in than were present.

"The lecture was an exceedingly interesting one. We think but few, who have not either read or heard the lecture before, could complain 'that it was nothing new.' We hope Mr. Fowler may be induced to give the lecture again in some more capacious house."—*Portland Advertiser*.

"We would call the particular attention of our city readers to the advertisement of Mr. FOWLER, in another column.

"Mr. Fowler fully understands the subjects upon which he treats, and no one can attend his lectures and listen attentively, without profit. He is sure to give not a few 'home truths for home consumption.'"—*Washingtonian Journal*.

Human knowledge is a proud pillar, but it is built in the midst of a desert of ignorance, and those who have ascended the highest, have only gained a more extended view of the WASTE.

A LIST OF SPECIMENS

DESIGNED FOR PHRENOLOGICAL SOCIETIES.

1. JOHN QUINCY ADAMS—Firmness, Conscientiousness, Self-Esteem, Approbativeness, Acquisitiveness, Individuality, Eventuality, Locality, all large.
2. AARON BURR—Amativeness, Firmness, Self-Esteem, Individuality, Eventuality, Form, Size, Locality, Combaticiveness, Destructiveness, Secretiveness, Benevolence, all large, or very large, and Cautiousness and Conscientiousness, only moderate.
3. GEORGE COMBE, Esq., Author of Phrenological works—His organs are, nearly all of them, well developed. Constructiveness being moderate, and Calculation small.
4. ELIHU BURRITT—Individuality, Eventuality, Form, Size, Locality, Order, Calculation, Firmness, large or very large. All the moral organs strong, while the selfish or animal organs are comparatively weak.
5. COL. THOMAS H. BENTON—Vital and motive temperament—Firmness, Self-Esteem, Approbativeness, Individuality, Eventuality, Adhesiveness, Combaticiveness, Destructiveness, Acquisitiveness, Altruism, Secretiveness, Form, Locality, Size, Order, Calculation, Comparison, Language, Benevolence, large or very large. Causality, Conscientiousness, Ideality, Mirthfulness, Marvelousness, not sufficiently developed to balance the other organs.
6. STEPHEN BURROUGHS—Vital Temperament—Amativeness, Self-Esteem, Firmness, Mirthfulness, Individuality, Locality, very large. Most of the other organs were large, except Conscientiousness, Veneration, Marvelousness.
7. BLACK HAWK—Motive Temperament—Veneration, Firmness, Self-Esteem, Combaticiveness, Destructiveness, Secretiveness, Individuality, Form, Size, Locality, Eventuality, very large. Comparison and Acquisitiveness, large. Causality, Mirthfulness, average. Benevolence, Imitation, Hope, and Conscientiousness, moderate. Marvelousness, full.
8. HENRY CLAY—Large brain, with Mental and Motive Temperaments predominating over the Vital. Perceptive intellect, Benevolence, Self-Esteem, Firmness, Imitation, Approbativeness, Hope, Philoprogenitiveness, Adhesiveness, Inhabiteness, Combaticiveness, Destructiveness, and Cautiousness, large or very large. Secretiveness, Acquisitiveness, Marvelousness, Constructiveness, moderate.
9. REV. DR. DODD—Benevolence, Philoprogenitiveness, Inhabiteness, Secretiveness, Acquisitiveness, Imitation, Locality, Size, Form, Calculation, Constructiveness, large or very large. Cautiousness, Conscientiousness, Approbativeness, Firmness, Self-Esteem, moderate or small.
10. THOMAS ADDIS EMMETT, "The Irish Orator"—Large Brain, with a comparatively small body. Language, Self-Esteem, Firmness, Benevolence, Veneration, Cautiousness, Imitation, Ideality, Sublimity, large or very large, with no small organs; all the rest being well developed.
11. CLARA FISHER, Actress—Imitation, Approbativeness, Cautiousness, Secretiveness, very large. Most of the other organs well developed.
12. DR. FRANÇOIS JOSEPH GALL, the Discoverer of Phrenology—Large Brain, Vigorous Temperament—Causality, Individuality, Firmness, Conscientiousness, Cautiousness, Benevolence, Combaticiveness, Destructiveness, Secretiveness, Acquisitiveness, Amativeness, Philoprogenitiveness, Language, all large or very large. Color, Order, Calculation, Marvelousness, Hope, moderately developed.
13. REV. SYLVESTER GRAHAM, M. D., Originator of Graham or Bran Bread—Temperament indicating great intensity and energy. Combaticiveness, Approbativeness, Philoprogenitiveness, Causality, Order, Locality, very large. Form, Size, Weight, Language, Comparison, Ideality, Sublimity, Firmness, Conscientiousness, Benevolence, large. Self-Esteem, Veneration, Marvelousness, Continuity, and Secretiveness, moderate or small.
14. GOSSE, an Englishman—Benevolence, extremely large. Reasoning Organs, large. Imitation, Mirthfulness, Amativeness, Philoprogenitiveness, Inhabiteness, Self-Esteem, Firmness, Combaticiveness, Veneration, average. Destructiveness, Altruism, Acquisitiveness, Secretiveness, Cautiousness, Approbativeness, Conscientiousness, Hope, and Marvelousness, moderate or small.
15. GOTTFRIED, German Murderess—Destructiveness very large. Acquisitiveness, Secretiveness, Approbativeness, Firmness, Philoprogenitiveness, Amativeness, Cautiousness, large. Benevolence, Self-Esteem, Adhesiveness, Concentrativeness, moderate.
16. MRS. H.—Deranged Brain. Conscientiousness, very large. Approbativeness, Marvelousness, large. Self-Esteem, Firmness, very small.
17. HARRAWAUKAY, a New Zealand Cannibal—Animal or Vital Temperament, very strong. Destructiveness, Firmness, Combaticiveness, Amativeness, Acquisitiveness, Secretiveness, Individuality, Size, Locality, very large. Acquisitiveness, Cautiousness, Self-Esteem, Veneration, Weight, Eventuality, large. Causality, Benevolence, Marvelousness, Hope, Approbativeness, Conscientiousness, Ideality, small or very small. Constructiveness, Mirthfulness, Sublimity, Adhesiveness, Philoprogenitiveness, moderate.
18. JOSEPH C. NEAL, the American Boz, author of Charcoal Sketches, etc. Brain very large, compared with his body, and largely developed in most of its individual organs. Mirthfulness, Imitation, Ideality, Sublimity, Benevolence, Philoprogenitiveness, Adhesiveness, Causality, Comparison, Agreeableness, Human Nature, Cautiousness, from large to very large. Language, Individuality, Locality, Form, Size, Combaticiveness, Veneration, Self-Esteem, Firmness, large. His smallest organs are Marvelousness, Amativeness, Eventuality, Destructiveness.

19. **NAPOLÉON BUONAPARTE**—Very large brain, with remarkable power of endurance; a great frontal lobe, and most of the organs large or very large.

20. **Sir WALTER SCOTT, Bart. Novelist**—A peculiarly formed head, with a massive coronal region—Marvelousness, Veneration, Hope, Comparison, Eventuality, Language, Amativeness, very large. Firmness, Adhesiveness, Acquisitiveness, Secretiveness, and Causality large.

21. **VOLTAIRE**—Very active, excitable brain and temperament. His head was not large. Adhesiveness, Combativeness, Destructiveness, Secretiveness, Approbateness, Firmness, and Language, very large. Amativeness, Inhabitiveness, Acquisitiveness, Self-Esteem, Veneration, Hope, Ideality, Mirthfulness, Imitation, Form, Locality, Order, Causality, Comparison, large. His smallest organ was Conscientiousness.

22. **Hon. SILAS WRIGHT, Ex-Governor of the State of New-York**—Head and body very large, and well proportioned to each other. Firmness, Sublimity, Adhesiveness, Combativeness, Destructiveness, Alimenterness, Secretiveness, Cautiousness, Approbateness, Mirthfulness, Language, Causality, Agreeableness, and Human Nature, very large; and the other intellectual faculties well developed, none of them being small. Self-Esteem, Veneration, Marvelousness, deficient.

23. **Water Brain, or Hydrocephalic Brain**—James Cardinell died at Guy's Hospital, London, at thirty years of age. His head measured thirty-three inches in circumference, and contained, after death, ten pints of water; nine pints being between the dura mater and the brain, and one pint in the cerebral ventricles. The skull enlarged as the amount of water under it increased.

24. **ROBERT AULD**—Adult idiot, destitute of moral consciousness, intellect, and instinct; hence was below the animals in knowledge. He showed signs of selfishness, also attachment. Alimenterness, Combativeness, Self-Esteem, and Philoprogenitiveness, were his largest organs.

25. **MANCHESTER IDIOT**—Individuality, Locality, Firmness, Self-Esteem, and Combativeness, are the largest organs; with some of Adhesiveness and Amativeness.

MASKS.

26. **BRUNELL**, Engineer of the tunnel under the River Thames, at London, Eng.—Individuality, Form, Size, Weight, Order, very large. Color, very small.

27. **GEORGE BELL**—Reasoning organs and Language, large. Form, Size, Weight, Color, small.

28. **BENJAMIN FRANKLIN**—Causality, Comparison, Mirthfulness, very large. Order, Form, Size, Weight, Locality, Acquisitiveness, large.

29. **HAYDEN**—Tune, large—Was a great musician.

30. **JACOB JERVIS**—Imitation, small.

31. **ANN ORMEROD**—Tune, very small. With every facility possible, and the best of teachers, she was unable to make any progress in music.

CASTS FROM SKULLS.

32. **King ROBERT BRUCE**—A large, but very uneven head. Firmness, Destructiveness, Combativeness, Individuality, Form, Locality, very large. Hope, Conscientiousness, Marvelousness, and Imitation, small.

33. **PATTY CANNON, Murderess**—All the Moral organs small. The Intellectual, Animal, and Domestic organs, very large.

34. **CARIB**—An untameable savage, and of the lowest order of human beings.

35. **GOOD NEGRO, a slave**—Selfish organs, small. Moral, Social, and Intellectual organs, large.

36. **TARDY, Pirate**—Veneration, Marvelousness, Hope, Conscientiousness, very small. All the selfish organs, very large.

37. **DIANA WATERS**—Veneration and Cautiousness, very large. Marvelousness and Conscientiousness, large. Hope, small.

38. **A CAST from the Human Brain**, the size of life, showing the convolutions.

39. **A HUMAN HEAD**, divided, showing the naked Brain on one side, and the Skull on the other.

40. **THE PHRENOLOGICAL BUST—DESIGNED ESPECIALLY FOR LEARNERS**: Showing the location of all the Organs of the Brain fully developed.

This entire list, numbering FORTY of our best specimens, will be furnished to Phrenological Societies, at the very low price of TWENTY-FIVE DOLLARS. They may be packed, and sent as freight, by railroad, ship, or stage, to any part of the globe, with perfect safety. Every school district should possess copies of this collection. They can be multiplied to any extent, and further additions may be made, if desired. This amount, \$25, should be raised by subscription, or contribution, which can easily be done, where the reformatory influence of our noble science, Phrenology, prevails. It will be more safe to remit by express, than otherwise. Drafts payable to our order, always preferred.

For the American Phrenological Journal.

PHRENOLOGICAL CHAT.

THE gentle charmer once essayed
 To win my heart in love;
 But ere I gave the treasure up,
 I would the title prove.
 So summoning my organs up,
 I criticised them all,
 And bade them answer quietly
 The object of their call.
 I told them 'twas a solemn case,
 That I their verdict sought,
 While placing them as jurymen
 Upon the list of thought.
 First organ, No. 1, began,
 "Love is a treasure given,
 The holy charm, the golden chain,
 Which makes the earth a heaven."
 Then No. 2 her thoughts revealed,
 And so I pass'd her by;
 And called on No. 3 to bring
 Her sound philosophy.
 She answered, "Friendship is my sphere,
 If she a FRIEND will be,
 And true and faithful ever prove,
 Then take her unto thee."
 And No. 4 his counsel brought,
 And bade me seek a home.
 Said No. 5, "Pray stick to that,
 And then no longer roam."
 Six said that cherished mutual love
 COMBATED every ill,
 And 7, that virtue's hallowed flame
 Would every passion kill.
 But No. 8 had naught to say,
 And so I went to 9,
 Who bade me lay my money by,
 And all my wealth combine.
 Said No. 10, "Conceal thy flame,"
 Said No. 11, "Beware—
 Behave with circumspection true,
 Or lose thy wily fair."
 Said No. 12, "Though pride has naught
 To do within thy heart,
 The wish to be admired and loved
 Is not a sinful part."
 And 13 strutting, moved his tongue,
 "A consequential air
 Is sure to speak of noble rank,
 So carry it with care."
 Fourteen assumed to ne'er give up
 Was virtue's highest worth,
 Fifteen, that TRUTH and EQUITY
 Would triumph in the earth.
 Sixteen, the gentle soother, breathed
 Her spirit-stirring air,

"Hope on, hope ever, thou wilt win,
 O yield not to despair."
 When 17 had his incense burned,
 He touched his wondrous lyre,
 And on its chords the mighty bard
 Kindled a spirit's fire.
 Then spake the awful sire, "Go on,
 For FAITH hath chosen thee,
 And in the SPIRIT land I mark
 Thy happy destiny."
 And Veneration bent her knee,
 And sought advice above,
 Then turning, bade me trust in God
 For answer to my love.
 And she who over misery's cup
 Relief in torrent pours,
 Replied that two were better far
 Than one to ope her stores.
 And 21 with graceful air
 Enchantingly began,
 "Ideal dreams of ecstasy
 Are love's free gifts to man."
 Said 22, "Come imitate
 The lovely and the fair,
 And train thy art in copying
 The ways of love with care."
 And 23, the laughing god,
 Now snapped his roguish eye,
 And shook his fat and dimpled sides,
 And roared with jollity.
 He thought the surest way to win,
 Would be to FUN excite,
 With witty jokes and pleasantry,
 "Strike when the sign is right."
 Located near the SPEAKER's stand
 A little group appeared,
 And clamored loud and earnestly,
 Determined to be heard.
 I hushed their noisy tongues at once,
 And told them I had won
 The balance of the faculties,
 And so my task was done.
 Then calling on the SPEAKER* last
 To close the conversation,
 He eloquently raised his voice,
 And gave a long oration.
 I'll not repeat his lengthy speech,
 Though full of wit and humor,
 But then the rascal spoke so loud
 It sent abroad DAME RUMOR.
 With busy clack, town she ransacked,
 And told the tale of passion,
 But when she met the reigning belle,
 She said, "La me, 'TIS THE FASHION."
 ELLEN.

* The speaker will be understood to be the *SYM*, which tells many a tale otherwise untold. His station in a "COURT OF COMMON PLACES," may be considered somewhat irrelevant, but the lenient reader will pardon this digression.

PHRENOLOGY IN HEBRON, CONN.

On the 10th day of March, 1848, Mr. NELSON SIZER concluded a course of lectures at the Town Hall, in Hebron, Conn., on the science of Phrenology. The lectures were numerously attended by the citizens of the town.

At the close of the last lecture, the audience, for the purpose of expressing their sentiments in regard to the lectures just closed, organized a meeting by the appointment of Ex-Governor JOHN S. PETERS, Chairman, and CHARLES POST, Secretary. The following resolutions were then introduced by LUCIUS J. HENDEE, Esq., and after being discussed were unanimously adopted.

Resolved, That we consider the science of Phrenology, one that commends itself to the attention of every enlightened individual, and especially to those entrusted with the training of children and youth.

Resolved, That we have been highly entertained and instructed by the lectures of Mr. Sizer, on the sciences of Phrenology and Physiology, just closed, both by the happy manner of the lecturer, and by the solidity of his reasoning on the subjects.

Resolved, That, in our opinion, Mr. Sizer is a gentleman entitled to the attention and patronage of the public, as a phrenologist and lecturer.

Resolved, That the proceedings of this meeting be signed by its officers and published in the AMERICAN PHRENOLOGICAL JOURNAL, and that a copy thereof be presented to Mr. Sizer.

JOHN S. PETERS, Chairman.

CHARLES POST, Secretary.

HUMAN MAGNETISM.

AN IMPORTANT CURE.—Nathaniel Coleman, of Ripley, about sixteen years ago received an injury upon his brain, which produced complete insanity that lasted for more than a year. Under medical treatment he became partially relieved; but from that time onward he was subject to return of derangement every month, that would usually disqualify him for business from one to two weeks.

One year ago last August, Professor Smith, of Jeffersonville, Indiana, was delivering a course of lectures in Ripley, on Human Magnetism. Mr. C., prompted by curiosity merely, presented himself, with others, to be magnetized. At the third sitting he passed fully into the magnetic state, and soon became quite susceptible to the influence. Before the course of lectures was concluded, he had one of his periodical returns of derangement. From what had been said in the lectures about the healing properties of magnetism, some of the friends of the afflicted were curious to have a trial made in this case. Mr. Smith was sent for, and on his arrival found Mr. C. perfectly insane and speechless; his pulses were feeble, and less than twenty beats to the minute; his hands and feet were as cold as icicles, and his whole body trembled as if shaken by a fit of ague. Thirty or forty persons were gathered around, much alarmed, and some in tears. A number of physicians were present, just ready to exhibit the "life-giving effects" of the lancet. Professor Smith requested them to suspend operations, and the patient should be cured in a few minutes, without torture, and without medicine. All withdrew from the room, except the physicians, and a few relatives and friends. Immediately Mr. C. was put into the magnetic sleep, and in a few minutes his whole system was calm and free from pain. The physicians were then requested to examine his pulse, which was still faint and slow, but in two minutes more they were raised by the operator to ONE HUNDRED AND FORTY-FIVE BEATS TO THE MINUTE. The good doctors examined over and over, to see if there might not possibly be some mistake or collusion.

The pulse was reduced to seventy-four to the minute, and the doors were opened to a large collection of men, women, and children, anxious to witness the triumph or downfall of magnetism in Ripley. After a few appropriate remarks, and in less than TWENTY MINUTES from the time Mr. Smith commenced his operations, he restored Mr. C. to the wakeful state, completely cured. The next day he was at his work, and from that day to this has not had one symptom of his usual returns of insanity. His health in other respects has been better than at any other time during the previous fifteen years. He has, however, occasionally been magnetized during the past year.—*Louisville Democrat.*

DEFORMITY OF THE ENGLISH OPERATIVES.

"ANY man who has stood, at twelve o'clock, at the single narrow doorway which serves as the place of exit for the hands employed in the great cotton mills, must acknowledge that an uglier set of men and women, boys and girls, taking them in the mass, it would be impossible to congregate in a similar compass. Their complexion is sallow and pallid, with a peculiar flatness of feature, caused by the want of a proper quantity of adipose substance to cushion out the cheeks. Their stature low—the average height of four hundred men, measured at different times and different places, being five feet six inches. Their limbs slender, and playing badly and ungracefully. A very general bowing of the legs.

"Great numbers of girls and women walking lamely or awkwardly, with raised chests and spinal flexures. Nearly all have flat feet, accompanied with a down tread, differing very widely from the elasticity of action in the foot and ankle attendant upon perfect formation. Hair thin and straight—many of the men having but little beard, and that in patches of a few hairs, much resembling its growth among the red men of America. A spiritless and dejected air, a sprawling and wide action of the legs, and an appearance, taken in the whole, giving the world but little 'assurance of a man,' or if so, 'most sadly cheated of his fair proportions.' Beauty of face and form are both lost in angularity, while the flesh is soft and flabby to the touch, yielding no 'living rebound' beneath the finger. The hurry and anxiety of this juncture bring out very strongly all their manifold imperfections."—MR. GASKILL.

Factory labor might easily be so arranged as to improve both the body and mind, and perfect, instead of deforming, those who engage in it; yet the above picture of English operatives is by no means wholly inapplicable to American. A sickening feeling oppresses me whenever I see a collection of them, and I long to see them acquainted with a knowledge of physiology, which would prove their salvation. Though over-confined and over-worked, and also obliged to eat in great haste, yet by paying proper attention to ventilation, bathing, and recreating exercise, they might preserve that health, which now too generally fails in, at most, a few years. Their work is generally light, and hence their need of vigorous muscular exercise, which an hour in the gymnasium, or a smart dance, or some other form of recreation might be made to supply. But, instead of taking such exercise, they crowd into small rooms, excessively heated, several sleeping together in eight-by-twelve bedrooms, three in a bed, and three more in a trundle-bed, only half drawn out, and in many other ways carelessly violate nearly every condition of health. It would not probably be difficult to persuade their employers to allow them ample time to eat slowly, provided they worked enough longer to make it up, and they can certainly ventilate their sitting and bedrooms, take their morning ablution, and find an hour for dancing in their respective boarding-houses, or some other brisk and amusing exercise,

which would admirably fit them for sound sleep, and invigorate both body and mind. Even in spite of the exactions of their task-masters, they might do all they now do, and preserve, and even improve their health, and of course their looks.

Yet it is most devoutly to be wished, that a model factory, conducted with a view to both the health and intellectual culture of the operatives, might be established, which shall furnish reading, lectures, lyceums, gymnasiums, etc., and, if needs be, employ two sets of hands, and run the machinery enough longer to secure to stockholders all the profits they now realize. Nor is such a reform either difficult or distant.

But the worst feature of the factory system is, that they work CHILDREN to death. I would work my finger ends off sooner than allow my children to enfeeble both body and mind by such confining and crushing labor. Nor ought any but females well advanced to become operatives, unless first best care of health is taken. The growing interest paid to this subject is well bestowed; but is insignificant compared with its real merits, for it deeply concerns generations yet unborn.

TEACHING PHRENOLOGY TO LADIES.—We perceive by the New York papers that Mrs. WELLS and Miss FOWLER, both sisters of the celebrated practical phrenologists, the Messrs. FOWLERS, of that city, have opened a class in CLINTON HALL, New York, for the purpose of teaching Phrenology to ladies. They are both excellent MASTERS of the science, and fully capable of giving instruction. This project also opens a new field. Popular prejudice forbids a lady perambulating the country and teaching her own sex the science of mind, but by private classes and lectures, she may do much good. We wish the lady teachers the success which their talent and energy so well merit.—*Rochester Daily Advertiser.*

PHRENOLOGY IN BALTIMORE, Md.—We extract the following from a letter to Mr. S. N. PARMELEE, who is also a co-worker in our cause:

"Phrenology has been under discussion before the Murray Institute, for two evenings, and will come up again on Wednesday. It is attracting large audiences, and doing good. With such defenders as Detwiler and Cunningham, there need be no fear of the result. The visit of Mr. L. N. Fowler to this city, unquestionably opened a new era here. Apart from such cheering indications as the discussions just referred to, the very fact of the continued existence of the 'Phrenological Society,' founded by Mr. Fowler, I might say—at any rate, traceable directly to his lectures—demonstrates that it is so. Let the friends of the science elsewhere take courage, therefore, and persevere in their labors, and their encounters with dead conservatism, and a worse superstition!

"The 'Philomathean Institute,' is still in active operation, and continues the wonder of all visitors, for the boldness of the mode of debate pursued by its members. With its motto, 'nothing too sacred or profound for human inquiry,' it gives a degree of scope for thought, which is a positive relief, amid the 'cribb'd, cabin'd, confined,' associations of an older growth.

"Respectfully and truly yours,

"J. E. SNODGRASS."

When you can find nothing else to do, plant fruit trees—they will grow when you are dead.

PHRENOLOGY AT THE SEAT OF GOVERNMENT.—The following letter is from the Hon. THOS. J. RUSK, United States Senator from Texas. It will soon become indispensably necessary for all, who assume to govern the people, to first become acquainted with the great principles of phrenological science :

WASHINGTON, D. C., March 5th, 1848.

MESSRS. FOWLER & WELLS :

GENTLEMEN—Inclosed you will find TEN DOLLARS, for which please send me its value in the works published and for sale by yourselves, upon PHRENOLOGY, PHYSIOLOGY, and MAGNETISM. I have a wish to look into these subjects, and from your extensive acquaintance with them, you can best judge what I want. You will please send them addressed to me at "WASHINGTON CITY," D. C.

Very respectfully yours,

THOS. J. RUSK.

PHRENOLOGICAL LECTURES IN ABINGTON, MASS.—Two subscriptions of fifty dollars each were raised, one in Abington, and the other in East Abington, to secure courses of lectures from the Editor, both of which were fully attended, and the receipts of which considerably exceeded their expenses.

TWO SIDES TO A QUESTION.—In our February No., page 71, we gave an account of a clergyman, in the Methodist Church, whose license was withheld, on account of his espousing the truths of Phrenology and Magnetism. It will be seen by the following, that he is not alone in entertaining favorable opinions of our sciences, even IN THE CHURCH; in fact, we have a host of such friends, who are equally zealous in promoting these great and important truths. Our correspondent says :

"It is now five years since I heard the first lecture on Phrenology. At that time my mind was strongly prejudiced against it. I had been told from a child, that it was opposed to religion and led to infidelity. But thank God, the scales have fallen from my eyes. From that time to this it has been one of my most delightful studies, and the information I have derived from it, I appreciate more than I value all I possess of this world's goods. Providentially, I have had the privilege of perusing most of your publications on the above subject, and do cheerfully affirm if RELIGION has a handmaid it is PHRENOLOGY.

"A METHODIST CLASS LEADER."

"P. S. I have been looking for an answer to an article in the Methodist Quarterly Review, edited by George Peck, Oct. No. of 1847, page 557 (it is one of the official organs of the said church), and another in the April No., on your work, entitled RELIGION, NATURAL AND REVEALED; please notice them in the Journal if you can crowd them in.* With regard to the Phrenological Convention, it does seem as though we must have it the present year. I fear if it is deferred until another, New York will hardly hold the multitude.

"Respectfully yours."

* In reply to the above, we copy the following story, which, although somewhat undignified, is directly to the point. We may, however, should time and room permit, review those reviews.

ALLEGORICAL.—A traveler, setting out upon a long journey, was assailed on the road by curs, mastiffs, and half-grown puppies, which came out from their kennels to bark at him as he passed along. He often dismounted from his horse to drive them back with stones and sticks, into their hiding places. This operation was repeated every day, and sometimes as often as twenty times a day. The consequence was, that more than half the traveler's time was consumed in chasing those dogs and puppies. At last he was overtaken by a neighbor, who was going the same road, but who had set out a long time after him. The latter traveler was very much surprised to find the other no further on his journey, and on hearing the reason, "Alas!" said he, "is it possible that you have lost your time, and wasted your strength in this idle occupation? These same animals have beset me all along the road; but I have saved my time and my labor in taking no notice of their harkings: while you have lost yours in resenting insults which did you no harm, and in chasing dogs and puppies whose manners you can never mend."

PHRENOLOGY IN DANVILLE, PENNSYLVANIA.

At the close of a course of lectures, delivered by Mr. L. N. Fowler, in Danville, the audience, in expression of thanks, appointed Sharpless Taylor to the chair, and Samuel P. Huey secretary. When upon motion, a committee was appointed to draft resolutions. The following were presented and adopted:

Inasmuch as the science of Phrenology and Physiology, when rightly understood, tend to make men better and to improve their condition generally—

Therefore, Resolved, That as a community, we tender our thanks, with the ladies of this place, to Mr. L. N. Fowler and his highly interesting and inestimable lady, for their unremitting exertions in elucidating the scientific principles of Phrenology and Physiology, and rendering their lectures in this place both instructive and highly entertaining.

Resolved, That in our opinion, the scientific sermon delivered by him during the course of his lectures, is calculated to advance the cause of Christianity, and to make mankind place a higher estimate on virtue and a virtuous life; to destroy sectarianism in order that unanimity and harmony may prevail among the followers of Christ, and lead men to look from nature, up to nature's God.

Resolved, That the delineations of characters, as given by Mr. Fowler, were entirely satisfactory to the public, as well as highly creditable to the lecturer, in testing the science practically, and setting before the people the great motto, "Know thyself," which is the highest study of man.

Resolved, That we, as a community, will co-operate with Mr. Fowler in forwarding the great cause of reformation, and hoping the time is not far distant when we will be happy to give him another call, and be able to produce an audience worthy of the cause and a credit to ourselves.

And as your labors with us have closed for the present, may the reflection, that you have advanced the cause of humanity in Danville, be a source of encouragement and satisfaction to you in after life.

On motion, the committee was directed to present Mr. Fowler with a copy of the proceedings, and have them published in the Danville papers, and two copies of each paper be forwarded to Fowlers and Wells, Clinton Hall, New York.

Signed by the officers.

SHARPLESS TAYLOR, *Pres.*
SAMUEL P. HUEY, *Sec.*

COMMITTEE—Thomas Stevenson, John W. Garrett, Thomas Jameson, W. C. Johnson, G. B. Brown, Jacob Cornelison, Jacob Reynolds, John Sterigere.

NOTICES OF NEW BOOKS.

We have only room in this number to give the titles of the following works. We shall notice them more fully hereafter.

FAMILIAR LESSONS ON ASTRONOMY, designed for the use of children and youth in schools and families. By Mrs. L. N. FOWLER. Beautifully illustrated by W. Howland. Price, 40 cents.

THE CONSTITUTION OF MAN, considered in relation to external objects. By GEORGE COMBE. A new, revised, enlarged, and the ONLY AUTHORIZED American edition. Containing all the illustrations, with a portrait of the author. Price, only 50 cents.

HUMAN RIGHTS, and their Political Guaranties. By E. P. HURLBUT, now Judge of the Supreme Court in the City of New York. With Notes, and an Appendix, by George Combe. Price, 50 cents. This excellent work has just been republished in LONDON.

A VOICE TO YOUTH; addressed to young men and young ladies. By Rev. J. M. AUSTIN. Revised and stereotyped edition. Price, 50 cents.

A PHRENOLOGICAL DISCUSSION. Dr. Buchanan's Replies to the Objections adduced by Rev. N. L. Rice and Dr. R. D. Mussey. Price, 20 cents.

All the above-named works are for sale at our office, and by our agents. All mallable.

ARTICLE XXVII.

PHRENOLOGICAL DESCRIPTION OF HON. ZADOK PRATT, AS GIVEN BY
L. N. FOWLER. WITH A LIKENESS.



Z Pratt

No. 14. ZADOK PRATT.

NEW YORK, April 5, 1843.

THE examination develops large and distinctive characteristics, disclosing a character marked and positive. The combination of traits is a singular combination, and WIDELY different from the general order of men. He possesses a strong and powerful constitution, with the largest developments of the thoracic or muscular, and cephalic or mental qualities. His power of endurance is singularly great, enabling him to undergo fatigue and exertion under which others would sink, without

apparent inconvenience. With an activity restless and prompting, animating and interesting him in every pursuit he undertakes, he is ever in motion, and feels no pleasure in idleness, but on the contrary a punishment. Possessing an ardent temperament, he takes hold of business with that readiness and energy which is ever conducive to its successful advancement. His mental and physical organization is very similar to that of Mr. Calhoun. Their general cast is the same, marked only by those shades of difference that opposite spheres of action and circumstances might produce. His whole character breathes but one language, and that is action; it is the alpha and omega of its existence. His phrenological organization exhibits no medium, but CONTRASTED development—some organs large and prominent, evincing the capacities of a giant intellect, while others are small and diminutive, declaring deficient qualities. This peculiar organization, so different from men in general, gives him a distinct and peculiar course of action. The love of motion is one of his chief characteristics; its organ is large and prominent, showing him capable of enduring any degree of labor or action in any sphere requiring the exercise of the muscular powers. His social organs exhibit a happy and complete development, showing him capable of easily winning and inspiring confidence, and affecting friendship. He has a taste for the pleasures of society, and a partiality for the domestic circle. He is cheerful and familiar in his general intercourse, and affable to all. He is partial to home, and fond of wife and children; is not hurried into a wild infatuation by the love for the fairer sex, but guides and controls his affection by the precepts of reason. He has an aversion to a change of locality or business, and would make any sacrifice of labor or industry, so as not to be excelled in his pursuits, being stimulated by the love of Approbativeness and Self-Esteem, which are ever the incentives to ambition. Urged by a desire to excel, he will enlarge and extend his business, and increase and adorn his possessions.

"One thing at a time—finish what you begin," is a favorite motto, and he pursues but the "one thing" until he has reached it. His organ of Continuity is large, indicating a unity and connection of plans, and a combination of thought for their accomplishment. He commences things at their proper starting place, and adheres steadily until he has finished them. He has the happy faculty of so arranging his plans that they harmoniously blend together, each acting in its distinct sphere, without interfering in their mutual progress. His organ of Combaticness is prominent; is not to be deterred by difficulty, opposition, or danger, but prompt to meet them; the magnitude of obstacles is met with a corresponding determination to surmount them; threats do not intimidate, but make him more determined in his course; yet he neither practices overbearance, nor is malicious in his disposition. His appetite is good, and

inclines to the preference of strong and hearty food, rather than to dainty luxuries. His love for money is not strong, though his ability to make it is great ; he views it, not as the end and aim of his life, but only as a means to accomplish his purposes ; he is impelled to its pursuit on account of its influence, and by the promptings of a pushing, restless spirit, which is incessantly urging him onward.

He has only moderate Secretiveness, and is therefore open and frank in his opinions, and pointed and unreserved in his expressions—gives a free utterance at once to his feelings, and despises hypocrisy, cunning, and deception in all. His Cautiousness is moderate, though sufficient to conduct prudently his business relations, and not enough to produce fear, timidity, or suspicion ; he sees and acts at the moment, without being trammelled with doubt and hesitation. His temperament is sanguine, having the organ of Hope largely developed, and he confidently anticipates success for himself and others ; possessing great Firmness, with ambition to excel, and unrestrained by the idle fears of an excessive caution. He has great independence, self-reliance, and go-aheaditiveness ; his impetuous disposition urges him at once to take the lead when acting with others, to become the MASTER-SPIRIT to guide and direct them. After he lays his plans, he has such fixedness of purpose as seldom to change them ; can easily be led, but never driven ; never yields to harshness, yet can be overcome by submission, or if faced with convincing arguments ; with a strong sense of justice, he performs carefully his various duties and obligations. He is more honest and upright than prudent and circumspect in his intentions, owing to a large development of the organ of Conscientiousness, with the comparative smallness of that of Caution. Confident of success, he lays and undertakes plans of immense magnitude, never daunted by the difficulties that encompass them ; he looks not at the present, at the crude, abortive conception of his undertakings, but casts his eyes into the future, at the golden harvest of their maturity ; hence his plans and operations are widely extended, and carried on with that energy which must ever make them successful. His Benevolence is large. With warm feelings and the finest sympathies, he is ready to assist and benefit when a proper opportunity presents itself, animated ever by that old, precious maxim, "To live and let live." Has no love for the marvelous or imaginative, but prefers facts and reality ; he wants the substance of life, and not its shadows. His devotional developments are not large. He worships neither creeds nor man ; never awed by station, but familiar and democratic in his feelings, rather than proud and arrogant. He has a fixed character ; wealth could neither instill pride, nor could poverty humiliate his spirit. His mechanical talent is excellent ; quick to conceive and ready to contrive, he sees his wants at a moment, and has a remedy for them. Has a remarkable versatility of talent. From an ardent temperament and a hopeful disposition, his language is

somewhat extravagant ; neither flimsy nor polished in its cast, but pointed and convincing. His perceptive faculties are very large, giving him an exact mechanical eye and discriminating judgment—can calculate by a look, the weight, bulk, height, etc., of an object, and has a precise idea of the arrangements of things, and is annoyed at their want of appropriateness. His reasoning faculties are fully developed, yet not as large as those ready, prompt characteristics, those quick, intuitive conceptions, which are ever hurrying him forward to obey their impulses—those rapid suggestions that rise at the moment, and impel him to action. Quick to observation, passing events cannot readily escape him, and he forms an accurate opinion of the nature, character, and motives of all he sees.

He is a great advocate for system, and his pursuits are marked by their perfect arrangement ; would soon adjust a disordered business, but would not attempt to proceed while it was in a state of confusion. Rarely deceived in his estimates, he quickly calculates profit and loss, and seldom has reason to change his first impressions ; has a better tact to purchase than to sell, a good business memory, and arrives at safe conclusions by a comparison of the present with past events. He is a correct measurer of distances, and having a clear, mechanical eye, would make an excellent marksman. His theory is practice ; upon it is based the rules and elements of every action. He never adopts the measures and opinions of others, without an investigation ; he depends upon his own practical experience, and not upon the arguments of the abstract theorist. He has an easy, fluent command of language, and upon the moment can readily deliver an address ; yet it would be an array, a statement of facts and truths, rather than a rhetorical dissertation. A correct judge of human nature, he finds out, almost at a glance, a man's capacity, and the sphere to which he is entitled. His qualities are of great and versatile utility, enabling him to excel in different callings ; yet he will succeed best, first as a business man, next as a scientific one, and thirdly in the direction of public affairs. He is qualified to direct and advise, yet, on the whole, is extravagantly organized ; possessing different traits in opposite extremes, his mind is agitated with characteristics of uneven and different weights, which ever keeps it from a proper balance. He is, from these causes, consequently eccentric ; each action and movement bears the impress of his mind, which makes him somewhat peculiar, isolated, and detached from his species. He should put a curb to his energy, ambition, enterprise, will, and spirit of opposition, with an increase of tact, prudence, respect, reserve, and philosophy, so as to give that harmonizing tone to his mind that would give it a calm yet forcible influence over others. Unlike one, perhaps, in ten thousand, you have sure and unmistakable guides to his disposition ; his traits stand forth like landmarks, exhibiting the bold outlines of the character of the man. He is, like Napoleon Bonaparte, the architect of his own fortunes.

ZADOK PRATT.

"A wit's a feather, and a chief's a rod.
An honest man's the noblest work of God."

THE subject of this memoir was born October 30th, 1790, at Stephentown, Rensselaer County, New York. His father was a tanner. And Mr. Pratt spent his early days with him learning the trade at Middlebury. His life from the commencement of his early career has been checkered by an infinite variety. It exhibits pointed facts and established truths. It discloses a moral and a lesson that should be taught with REVELATION itself to the rising generation. It tells them in a language that they cannot mistake, that labor, perseverance, probity, and integrity will lead to independence and affluence, and gather honors for its votaries. It will show to them that there is but one road to pursue, and that is the path of virtue; that though thorns may peer at first through its narrow opening, yet the path widens as they advance, and flowers bloom to welcome them. We are not going to give a fancy sketch; we are going to exhibit the character, the life of a living, breathing man, marked by those positive traits which time has never changed, or prosperity ever weakened. We will follow Mr. Pratt through some of the leading events of his life (being confined for space), and we will see the same man through all its vicissitudes and changes. He is one of the very few to whom nature has given fixed, immovable principles of sterling solidity; upon whose granite basis he has reared his fortunes and his honors. His course has ever been onward; like a small fountain, we see him start from his source, winding through many labyrinths, yet increasing as he advanced, until he has arrived at his present position of magnitude and importance. He has been the architect of his own fortunes, rising from an humble position in life, with a step that never faltered and a determination that encountered obstacles but to surmount them. He has now reached the station that dazzles by its affluence, and that position that commands by its dignity; yet, what appears so remarkable, he never neglected in his advance through life any of those duties which it was incumbent upon him as "man" to perform. Though economical he was never penurious, and the various relations in which he has been placed, has ever shown him a friend and benefactor to all. He possesses ambition without its folly; never led away into those wild extremes of infatuation which make so many forsake the principles of rectitude so as to arrive more easily at the "golden mark" they wish for. He has sought distinction only through the medium of integrity. We will now trace him through all the successive phases of the mechanic, the tanner, the statesman, and the banker, and, at last, we will hold him up to posterity as the philanthropist—in which name virtue blends her every ray into a lovely consistency, like that which forms the light of creation. We will give facts to support us as we advance.

When Mr. Pratt was in his father's tannery a little circumstance occurred, which, though itself not of much import, yet served to shadow forth his future character. We see in it that germ of economy which strengthened with his life, and was one of that combination of intrinsic qualities which crowned all of his efforts with success. During his leisure hours, then a mere boy, he braided whip-lashes, the sale of which

after a little time, brought him the amount of thirty dollars, which was a large sum to be accumulated by a boy who had his regular labors to perform. He was next apprenticed to a saddler, where he continued until his time had expired. He may now be said to have fairly started into life.

He worked the first year for his father and brothers, as a journeyman saddler, at ten dollars per month, and then commenced business for himself. Always commencing every thing he undertook at the proper point, and never letting his business exceed his capacity, he opened his little shop at one end of a bark house, which was so unfortunately arranged, that whenever the door was opened clouds of dust from the mill came pouring in, rendering it scarcely tenable. His average time of labor was fifteen to sixteen hours per day. With a system that commenced with his first pursuit in life, he kept an exact account of all business transactions, and every year made an inventory of his possessions, so as to calculate his profits; and it may be remarked, that he has adhered to this plan even to the present time. He made the first year five hundred dollars, and the second twelve hundred, which continually increased until 1815. He sold his store just in time to escape the storm which so frequently and suddenly rises in the commercial world, and which overwhelmed his purchasers. He now entered into partnership with his brothers in the tanning business, which was carried on with such energy and management, that it proved prosperous to all concerned. We will give a little incident that will serve as an illustration of his judgment and energy of character. He knew that the first annual products sold best early in the season, and he was always among the first in market with his yearly product of leather. One spring, however, one of his partners wished to postpone the sale, and which Mr. Pratt insisted should take place immediately. His partner at length yielded to his solicitations, and the result showed the correctness of Mr. Pratt's judgment. Twenty-eight cents per pound were obtained for the leather, which, if the sale had been postponed, would have brought but twenty-one cents and a half per pound; this last was the price obtained by the tanners who sold at the time that Mr. Pratt's partner wished to dispose of their joint stock.

We will here have to glance at Mr. Pratt in a new sphere of action; yet we will see the "man" the same in the change; the prompt and energetic spirit which distinguished him in his former vocation, marked him as a soldier and an officer. In 1814, inheriting the martial spirit of his father, who was one of the participators in the glorious, trying times of the Revolution, Mr. Pratt joined a company, and was appointed their steward. Always adhering strictly to the line of his duty in his conduct to others, he was firm to maintain his own rights when they were unjustly invaded. When he received the allowance as steward for his company from the commissary, he saw that the rations were much smaller than were allowed by the government. At the next time he received his supplies, he remonstrated against the injustice of the apportionment, and demanded the FULL rations provided by law. The commissary, surprised and indignant at the independence of an inferior, ordered him to be off. But he had to deal with one who would not suffer wrong with impunity; one who knew his rights, and had the spirit and courage to enforce them. Mr. Pratt obtained by his firmness and decision the full rations of his

company, and no attempt was again made by the dishonest commissary to curtail them while he remained steward.

In 1821, he received a captain's commission in the Fifth Regiment of Artillery of the State of New York, and subsequently received an appointment of Colonel of the 116th Regiment of Infantry of the same state. His predominant characteristics were carried to his martial pursuits. That active energy which knew no cessation from its impulses, made him ever on the alert to promote the perfection of the discipline of his company, while his social qualities made him the favorite of his command. Whatever was needed by the company, more than was provided by law, and would contribute in any way to their improvement or respect, he furnished at his private expense. He furnished a regiment which he commanded with a full uniform, and all of the music, which cost him the sum of two hundred and fifty dollars. He proposed to mount the cannon at his own expense, but Governor Clinton complimentarily remarked, "that he had already done his part." In 1826, he resigned his commission, and retired from military life.

Mr. Pratt, in 1819 and 20, having disposed of his share in the concern, undertook an adventure for his brothers, to Canada, to traffic in furs. He underwent all the rigors of the Canada winter, and, indeed, so much was he liable to exposure and the cold, that had he not had an iron constitution, he must have sunk under them. But he safely and successfully accomplished the object of his mission, and on his return home stopped at the principal hotel in Albany. His apparel, which had been chosen with an eye to the comforts of his business, and though exactly suited to resist a Canadian winter, looked rather rough in the fashionable hotel at Albany. The host did not deny him admittance, but gave him an insulting welcome. He walked to the bar and asked him to keep a small package for him; this was a large purse of gold to a considerable amount. Our host's eyes glistened at the jingling of the yellow mint drops. He became the lion of the hotel, overwhelmed with the attention of the waiters, and bored with the officious politeness of our host, from whom he found it difficult to get rid the next morning on his departure. "This adventure," said he, "taught me, if I had money, I had friends."

In 1828, among the wilds of Windham, he established his gigantic tannery, the largest in the world. That it has proved successful, is evinced by his immense fortune. We would here give a statement of the size and expense of this establishment, but we must hurry to a close. Let it suffice, that in that then wilderness, he founded a village which now bears his name, and contains two thousand inhabitants. One hundred of the houses were built by Col. Pratt himself, and to the erection of the public edifices he subscribed with a liberal hand. What will not one of nature's geniuses, joined with perseverance and industry, effect? Like the magician's wand, it surprises by the splendor of its creations. We have seen a village spring up through the power and influence of one man, as if by enchantment, and fields now pressed with luxuriant abundance, where a few years back the forest towered in pristine grandeur. This inculcates a moral and a lesson. It tells you a truth as sure as revealed in the Apocalypse, that the will of man is almost omnipotent, and if swayed by proper motives in the right direction, can perform wonders almost equal to the fabulous creations of Aladdin's lamp. The lib.

erality of Col. Pratt is unbounded. It lives every where : in the literary institution, in the holy place of worship, and in the humble cabin of the cottager. We will give the following extract from the "Christian Intelligencer," as an illustration :

"Go thou and do likewise. It is common for men to feel interested in scenes and circumstances with which in former years they have been conversant ; for this reason it afforded me much pleasure to notice in your weekly paper some weeks since, a brief outline relating to the early life, business habits, and successful career of the Hon. Zadok Pratt, of Greene County, New York, who, by steady perseverance and undeviating integrity, has attained the summit of pecuniary independence. As an appendage to that communication, thinking that a few lines relating to his religious benevolence, which has been manifest on many occasions, irrespective of sectarian considerations, might be acceptable to many of your readers, and also might prove an incentive to others to imitate his laudable example, as an illustration of the prominent qualities of his energetic mind, as before stated, I will relate a little circumstance which occurred when he was about twenty-five years of age. At an election of trustees to superintend the pecuniary matters of the Presbyterian church, in the town where he then resided, he was chosen one of the number, and also collector. In reply to this invitation he stated, that he did not covet the office, but if he did serve in that capacity, he should insist upon prompt payment when due, as 'the laborer is worthy of his hire.' In case of failure, he should commence legal proceedings against the delinquents. Some objected, fearing such a course might give great offence ; but the result was not so. This decisive announcement had the desired effect ; the subscriptions were promptly and regularly paid, and all parties appeared to be convinced and satisfied with the propriety of such a prompt mode of procedure to secure the salary of the pastor at the appointed time of payment. Some years after this, during his absence from home, and while attending to his imperative duties, the tannery owned by him and brother was destroyed by fire. This roused the sympathy of their friends and neighbors, and many freely entered their names on a subscription list for their relief. Such an expression of kindness and benevolence was timely and praiseworthy ; but the house of God at that time greatly needing repair, Col. Pratt generously gave the whole amount to carry that object into effect ; saying to his brother, 'although we have sustained a loss, we are still as well off as many who have subscribed to our relief.' In a little while, by management and industry, he recovered from his loss, and bestowed one hundred dollars as a donation to a benevolent society in New York."

"Some time afterward," observes the same paper, "a new church was built at the cost of three thousand dollars, to which Col. Pratt subscribed one third, and offered a house worth eighty dollars per annum, rent free, as a residence for the minister. He also subscribed one third for the building of the Methodist church, and gave them a parsonage worth eight hundred dollars. To the erection of the Episcopal church he contributed likewise liberally, and the total amount of his charities may be set down as exceeding twenty thousand dollars."

These facts speak for themselves, and they will live as long as there is a pen to record them and human nature is sensible to the worth of the higher attributes of a man.

In 1840, Col. Pratt established a bank at Prattsville, under the free banking law of the state of New York, with a capital of one hundred thousand dollars, and it does a business of one million of dollars annually; and so high is the credit of that institution, that the notes are actually at par in New York.

In 1836, he was elected one of the Electors of the President and Vice President of the United States by the Democratic party. He was likewise the same year elected one of the representatives in Congress for the Eighth Congressional District of New York. We are now going to speak of Col. Pratt in a new sphere. We have seen him distinguished as a soldier, mechanic, farmer, tanner, and banker, and he filled with ability all of these various relations. His countrymen had called him from his comparatively humble sphere, like Cincinnatus, to rule and govern them. The question may be asked, did he fill the station of legislator with the same capacity that he had shown in his other vocations? We answer, he did; and we would have expected as much. We hold up this doctrine, that he who is successful in his own affairs, is invariably so in the execution of public trusts. The laws of nature are unfailing and undeviating, and industry and perseverance, energy and talent, can in any situation accomplish their proper ends. Col. Pratt took his seat at Washington, knowing the importance of his position, fully aware of the duties he was to perform, and anxious properly to discharge them. He went there not versed in the lore of the literary world, but strong in his native strength, and guided by the light of practical experience. Confident in himself, from the full tide of success that had ever crowned his efforts, he unhesitatingly advanced his opinions whenever occasion seemed to demand them. He is one of those men upon whom nature appears to have put her seal of general greatness, by giving him a clear conception of the duties he has to perform, and the spirit and talent at once to execute them.

Col. Pratt, during his congressional life, showed his distinguished traits; was liked by his colleagues, made himself familiar with the duties of his office, and did more to remedy the various wants than any other statesman of his time. This is no idle assertion, and we will give convincing proof, by exhibiting in their proper order a few of the most distinguished legislative acts which had their origin from him.

March 11, 1838, he moved for a reduction of postage. That measure, which has since passed, and fraught with so many advantages, owed its origin to Col. Pratt. March 12, 1838, he presented a resolution of the state of New York, and moved that some mode be provided for obtaining the various kinds of seeds and plants, to be distributed, through the medium of the Patent Office, gratuitously, to the farmers, to encourage and elevate agricultural pursuits. July 4, 1838, in an ably-written address, in which was exhibited to his constituents all of his acts in public life, he declined being a candidate for re-election; but they strenuously insisted upon his serving. On January 28, 1839, he moved that an examination be made of the materials of which the public buildings at Washington were constructed. On February 25th, 1839, he made his report, showing the inadequacy of the materials, and asking, further, that granite or marble should hereafter be used. He also submitted the plan for the erection of the General Post Office, which has since been built.

according to his views; and to Col. Pratt we are mainly indebted for the erection of that splendid edifice of marble. On March 1, 1839, he addressed the House of Representatives for the purpose of having constructed a dry dock at Brooklyn. This address is replete with valuable information on commerce, statistics, and exchange. The same year he moved for the establishment of a mint branch at New York. In January, 1844, he moves for providing suitable forms, to be furnished by the Secretary of the Treasury, for the annual returns of banks. On January 8, 1844, he was the first to move for a repayment of the fine imposed upon Gen. Jackson, and wished to have it placed upon record that fifteen out of the seventeen millions of the inhabitants had so instructed their representatives. On January 12, 1844, he again calls the attention of Congress to the establishment of the branch mint at New York; and presented a bill for the amendment of the naturalization laws. On January 27, 1844, he is appointed chairman of a committee, which had been appointed through a resolution made by him, to search into the expediency of establishing a bureau of statistics and commerce, in connection with the Secretary of the Treasury. On March 8, 1844, he submits a report as chairman of the select committee, on the bureau of statistics and commerce, accompanied by tables showing loans and discounts of the banks, imports and exports, and balance of trade for a series of years of our government with other nations, illustrating the importance of the proposed measure, and concluding with a bill to provide for the collection of national statistics. On March 18, 1844, moved resolution respecting care and management of the furnaces used to heat the halls and rooms of the capitol. On April 12, 1844, he moves for the appropriation of public ground for a national monument, and also for an addition to be made to the Patent Office. May 15, 1844, moves for the transfer of clerks in the treasury department to perform the duties of the bureau of statistics, agreeably to the report of the select committee on that subject. May 4, 1844, reports on the proposed change of the hall and library of the House of Representatives, with plan and estimates. May 25, 1844, makes a report, showing that the expenditures of the District of Columbia exceeded ten millions of dollars since the organization of the government. Makes a report on the monument square, with a plan and drawing for a national monument to Washington. Moves that any person having charge of public property should return an inventory of the same once in two years; and submitted a resolution for the laying out and inclosing the monument square. June 5, 1844, moves to provide a mode for making the returns of public property by officers of government holding the same. June 7, 1844, moves for the distribution of the national medals among state libraries, colleges, and academies; also for erecting monuments to deceased members of Congress with marble, instead of the crumbling sandstone hitherto used; and likewise for topographical bureaus to cause a plan of the city of Washington and views of the capitol and public buildings to be engraved, and copies to be sent by ministers and consuls as presents to foreign courts. December 4, 1844, moves a resolution to authorize the Secretary of War to loan markees and tents to the fairs of the state agricultural societies. December 26, 1844, moves for providing for periodical renewals, and greater security of the bonds of public officers. December 31, 1844, moves to select a site for the Na-

tional Washington Monument. January 10, 1845, moves for providing for the painting, repairing, etc., of the presidential mansion, and other public buildings. January 28, 1845, moves for the preservation of flags and other trophies taken in battle, and also makes a report on our national trophies; reports on the War and Navy Department, accompanied with plans, drawings, and estimates; and with a short introductory, presents a memorial of Asa Whitney on the importance of a national railroad to the Pacific; and likewise submits a report on the ventilation of the Hall of Representatives, and to prevent the echo which had long been a source of annoyance to the House. February 7, 1845, again urges the importance of a statistical bureau. February 15, 1845, submits resolutions for extending the American commerce; to send delegations to Corea and Japan, to do away with the existing prejudices they entertained with trading with foreigners, so that we could have the benefit of commercial transactions with upward of seventy millions of people. February 21, 1845, moves for the appointment of three commissioners to investigate the public departments and bureaus at Washington, with a view to a better organization and an equalization of duties and salaries of public offices. Moves for estimates and plans to be made out for erecting a dwelling for the cabinet opposite the presidential mansion. Also reports on the population, revenue, and productions of the United States, and showing the relative growth of the Northern and Southern States. On the same day makes a report on the national buildings at Washington. February 26, 1845, again moves for the amendment of the naturalization laws. February 28, 1845, moves a bill respecting the Smithsonian Institute, which has since become a law; proposing that a portion of the revenue received by it, should be appropriated to the improvement of agriculture and the mechanic arts. March 3, 1845, makes a report showing the amount of salary of each public officer at Washington, and the state from which they were appointed; also reports on the duties upon imports, tonnage, and revenue, by showing the amount collected each year from the formation of government. March 5, 1845, addresses his constituents in an able speech, and declines a re-election to Congress. In 1845, offers a resolution providing for the engraving of patents, and their distribution through every county in the United States, for the benefit of mechanics; to suggest, by a view of different improvements and models, a new train of ideas, which would be of the greatest practical use, and might be the germs of future inventions.

Thus we have ran over, and exhibited in a mere tabular form, some of the leading acts of Col. Pratt during his public career. It would fill a volume were we to descant upon the usefulness of each according to their respective merits; and for want of space, will have to let them speak for themselves.

The career of Col. Pratt has been truly a remarkable one. Whether we view him as the boy and apprentice, struggling with the first difficulties of an humble destiny, or as the wealthy, opulent citizen, or profound legislator, we see the same prominent traits that stamp him as one of "Nature's noblemen," evident in his progressive march. We can recognize in the man the familiar traits of his boyhood. He has not lost his identity under the different influences he has moved; he only travels in a larger orbit, adorning the extended circle which he has created him-

self through a life of untiring industry. He is yet in the very meridian of life, and can enjoy, what falls to the lot of but few, the fruits of the labors of his foregoing life. He can sit beneath his own fig-tree at Prattsville, look on the beautiful village, with its gardens flowering and blossoming with loveliness, like the Eden of old, and exclaim, This have I done. He can look back upon his past career, and catch a beam of gladness from the review; he will see no act to degrade, but all to elevate him in his self-estimation. Ever happy in his domestic relations, he is known as a tender husband and indulgent father.

In 1846, Col. Pratt closed his extensive tannery at Prattsville, after tanning nearly a million of sides of sole leather, using one hundred and fifty thousand cords of bark from ten square miles of bark land, one thousand years of labor, and some six millions of dollars, without a single case of legal litigation. He has not only amassed wealth for himself, but has ever been an assistant to others. He has endorsed for his friends, in the course of ten years, to the immense amount of five hundred thousand dollars, receiving four hundred protests. He has extended his helping hands to individuals when oppressed with want, and to societies and institutions. In his public career he was assiduous in his duties, always at his post. He tells us, in his speech delivered to his constituents, that he was never absent, even for a single day, from his duty; and, to quote one forcible expression, he exclaims, "Wrong I may have done, mistaken I may have been; but I have never *neglected to do*." View him "all in all," in every relation that he has filled—and they have been multiplied and varied enough to test the man—he has been an example to his contemporaries, and will be held up as a model by posterity. With the practical wisdom of a Franklin, he guided and directed with a master hand the political currents of the day, without exciting the envy or enmity of his associates. And this was no doubt owing to his straightforward character; for there is nothing about him that is doubtful—that has a twilight existence; but all his traits are strong in their native light as summer's day. Whatever he has touched, you have seen at once a change for the better—it flourished and prospered. As the moon affects the tide of nature, so will great minds swell the current of human events. Viewing him as a philanthropist, we can only say that he is the Howard of his time. Like him he has relieved the voice of anguish by his bounty, and assisted the needy to advance in their business; and more than him, that charity has been exerted in a more munificent sphere.

RUSH CO., IA., FEB. 5th, 1848

Messrs. FOWLERS and WELLS:

We hereby transmit to you the names of twenty subscribers (together with the money) for your American Phrenological Journal. For who can read and not contemplate, or who can contemplate and not admire the wonderful developments Phrenology is making, and bound yet to make of the natural disposition of man? Do I go too far in saying, that it is bound to renovate, as it were, the whole human family, and let in a new light that will shine with more brilliancy, and produce more real happiness to man than all the other discoveries heretofore made in the scientific world? For man being the noblest work of God, what can be of more importance than to know his organization?

Yours truly,

JETHRO S. FOLGER.

ARTICLE XXVIII.

YOUNG MEN—THEIR CAPABILITIES AND PREPARATION FOR ACTIVE LIFE.
NUMBER II.

OUR last article to young men closed with recommending the cultivation of the INTELLECT as a paramount object of young men, both as insuring success in life, and as necessary to the due direction of their moral affections. To dwell on the IMPORTANCE of intellectual cultivation is not now our present purpose—that, all who have intellect already know—but the MEANS. “I would if I could, but how CAN I?” Very easily, if you but TRY, and try ARIGHT.

But, first, let me correct an opinion as erroneous as universal, namely, that MINORITY is the best, if not the only time for study. Most think that because they did not cultivate their minds while young, they cannot after having entered upon the active business of life, unless they make study their avocation, and engage in some profession. No mistake can be greater. Childhood and youth are the poorest of all periods of life for study. Memory is indeed then good, yet the energies of the system are too much engrossed in building up the body, to furnish a surplus for hard study. Say, readers, how many of you realized the importance of study till you were fifteen or twenty? And do you not place a stronger and still stronger estimate upon it as life advances? Why? Because your body, having become matured, provides a large surplus of vitality, which, mounting to the brain, creates a greater and still greater desire for intellectual and moral elevation the older you grow; and this very law, while it disposes, also ENABLES you to study more and still more successfully, till infirm old age loves reading and meditation better than at any former period. Give me the meridian of life for intellectual culture and moral progression, in preference to youth. I can now study more and better, take hold of new subjects with more briskness, think more closely and effectually, and investigate more profoundly, than at any former period; and intend still to progress in mental attainments as life advances. If any reader sleeps over books, it is because he has neglected to exercise his brain, yet has used his muscles so actively, or has plied his stomach so freely, as to have withdrawn his energies from his brain, and allowed it to become dormant from inaction. Then give it the required discipline, day by day, and you will be able, without in the least interrupting your daily avocations, to study more in a week now, than in a month during childhood and youth. Just try it. Take for your motto, “It is never too late to learn;” and make it as much a fixed rule to feed your MIND daily as your body. But the MEANS.

An anecdote. I recently met an old boarding-house acquaintance at a

hotel, who manufactures largely, is full of business, and travels a good deal. Among other things, he remarked that he always carried a book or two in his carpet-bag, and, instead of sitting listlessly in the bar-room evenings and times when he had to wait, he chose the reading-room, or perchance the family-room, where he could sit quietly and improve his mind. Now, reader, add up the wasted minutes of even your most busy day, and, especially, the lost hours of every month—those occupied in listlessness, or talking nonsense, and, above all, in doing what is of little comparative value—ah! this is the great time-killer!—and then say whether this time, spent in vigorous mental exercises of some sort, would not have rendered you now a learned man? Did not Elihu Burritt acquire his fifty languages and his vast stores of knowledge, while doing full day's works at his anvil, and supporting himself and family by manual labor? The fact is, you WASTED your spare time; he put his to the very best possible account. Hence your ignorance, and his learning.

To draw an illustration from the study of Phrenology, of how much may be learned by odd spells, now wasted. Suppose you supply yourself with books and a bust, kept where you can lay hold of them when waiting for your meals, or after you leave off work. You can devote, at least, one hour every day, and many days two or three, besides several hours each evening, to studying the location of organs and analysis of the faculties, and in one year you will have learned how to find them all and fully understand their functions, so that you can apply it to all you meet—to your customers and neighbors, in parties, while traveling, and wherever you meet your fellow-men. You would not part with even a year's acquisitions for thousands of dollars.

And, then, what a theme for conversation! for about nothing but love, do all classes love equally well to converse. And how much better this intellectual converse than that idle, wishy-washy talk, perhaps vulgarity, in which you now too often take a part.

Or suppose you would study mathematics. Carry an arithmetic, paper, and pencil in your pocket, and at every leisure spell, do a sum, and you can work out many of them IN YOUR HEAD, while your hands are employed in labor. Proceed thus with algebra, and when you come to mensuration, how many of its problems you could work out, at odd spells, every week. Scores, at least, without at all infringing on the time for labor. And what if you did thus infringe, and lose wages or make less money, would you not be acquiring what is infinitely more real noble than riches, namely, MENTAL treasure, which is infinitely more valuable? Tell me not that you cannot AFFORD TIME; for, by supposition, you are only using the SCRAPS of time now thrown away.

While lecturing in Abington, I spent a few minutes in seeing how they conducted their large shoe manufactories, and observed that they not only laid their patterns—taking now a larger and now a smaller one, now

this and now that—so as to work their stock as closely as possible; but all the scraps thus left were worked up by patterns smaller, and still smaller, till the very strings were finally put into the soles to stiffen and fill up. “A penny saved is worth two earned,” and economy in TIME is incomparably the wisest economy that can be employed, yet of no one thing are men half as lavish. EMPLOY ALL YOUR TIME, and give at least its scraps to your brain.

But even this is not the most important point. “If a man would be wise, he must think, THINK, THINK.” And this every body can be always doing. When their business requires their whole mind, this furnishes opportunity for powerful mental application, and when it does not, give the mind to profound inquiries, reflections, and contemplation.

Thus far we have shown, in part, how to discipline the mind without detracting in the least from attention to business. But suppose you should work less and study more. Would it not be infinitely more promotive of personal happiness, that great object of your life? Is it the order of nature that you spend your WHOLE life on your body? But of this in our next. At least, snatch from waste, and convert to the highest ends of your being those little odd spells, and especially EVENINGS—perhaps now spent in unprofitable, if not vicious company—now thrown away, perhaps worse than wasted, and words will utterly fail to portray the increase of happiness such a course will secure.

POWER OF LOVE TO QUICKEN ALL THE OTHER FACULTIES.

“BUT be our experience in particulars what it may, no man ever forgot the visitations of that power to his heart and brain which created all things new; which was the dawn in him of music, poetry, and art; which made the face of nature radiant with purple light, the morning and the night varied enchantments; when a single tone of one voice could make the heart beat, and the most trivial circumstance associated with one form, is put in the amber of memory; *when we become all eye when one was present, and all memory when one was gone*; when the youth becomes a watcher of windows, and studious of a glove, a veil, a ribbon, or the wheels of a carriage; when no place is too solitary, and none too silent for him who has richer company and sweeter conversation in his new thoughts, than any old friends, though best and purest, can give him; when all business seemed an impertinence, and all the men and women running to and fro in the streets, mere pictures. For, though the celestial rapture falling out of heaven, seizes only upon those of tender age, and although a beauty, overpowering all analysis or comparison, and putting us quite beside ourselves, we can seldom see after thirty years, yet the remembrance, of these visions outlasts all other remembrances, and is a wreath of flowers on the oldest brows.”—Emerson.

“THE faculty of reason is a flower of the spirit; it blooms, and its fragrance is liberty and knowledge.”—A. J. DAVIS.

ARTICLE XXIX.

"A HOME FOR ALL: OR, A NEW, CHEAP, CONVENIENT, AND SUPERIOR MODE OF BUILDING." BY O. S. FOWLER.

(Continued from page 127.)

THE first object of the work before us is to point out some of the losses and evils inherent in the present mode of building. The great end of building is, to inclose room capable of subdivision into CONVENIENT apartments. This work first proves that the nearer round a house is, the more space it incloses, compared with its outside wall. Thus, a house fifty feet by ten has one hundred and twenty feet circumference, yet contains only five hundred, square feet; while one thirty feet by thirty has the same circumference, yet contains nine hundred feet—more than the other, by four ninths. As this law governs all measurements, of course the nearer round a house is, the greater its space, compared with its wall.

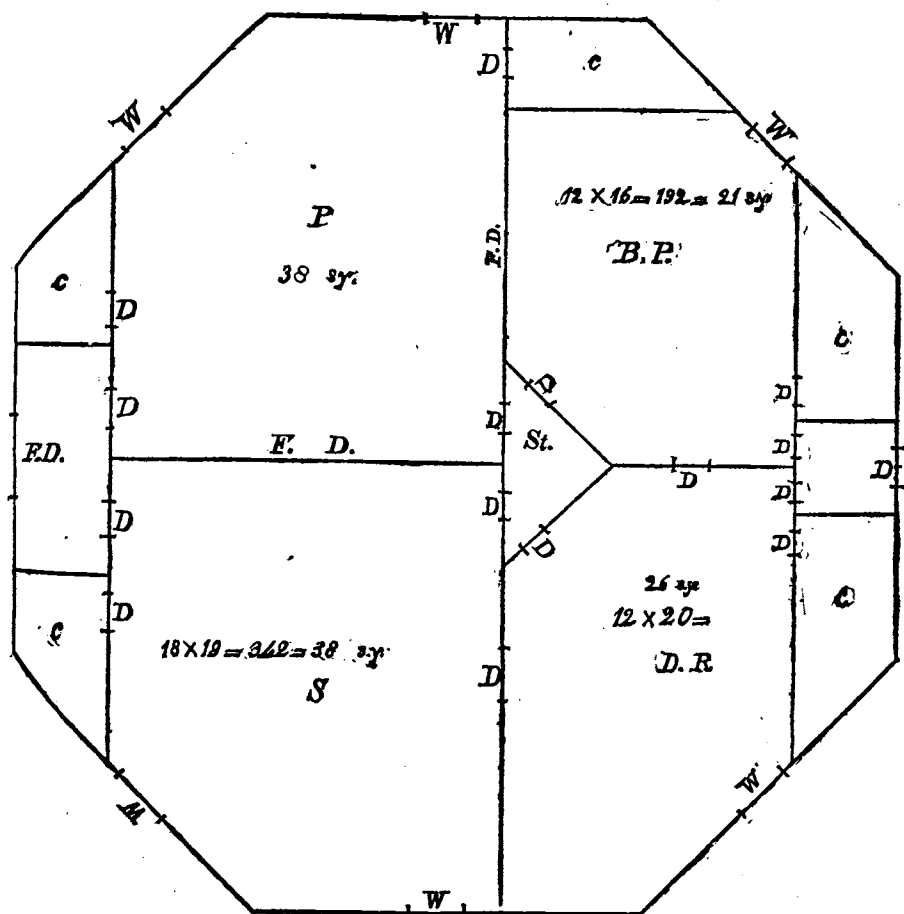
In view of this law, it thus sums up its comparison between the winged and cottage styles, and the square :

"To present these gains and losses in a tabular form—the circumference of each being two hundred and sixteen feet :

	Winged house.	Square house.
No. square feet in first floor,	2048	2916
No. square feet in second floor,	896	2916
Total in both floors,	2944	5832

"Subtract the 2944 square feet in the winged house from the 5832 square feet in the square house, and there is lacking only eighty-eight square feet of being DOUBLE in the square house over and above the winged one. Or, if the square house be three stories, it will contain THREE TIMES as much as the winged one, lacking only eighty-four square feet. Better sink TWO THIRDS of your building money in the sea, and build a three story square house with the balance, than to build a winged house with the whole. So much for this fancy style.

"And then, how they look! Wings on houses are not in quite as good taste as on birds. How would a little apple or peach look, stuck on to each side of a large one? How foolish such a plan! Yet winged houses are just as disjointed and out of taste. Such a house—three times as long as wide; so low and yet so long; great outside and little inside; the parlor less than a mile from the kitchen, and separated from all the rest of the house by a wide, cold, cheerless entry; the heat radiating from every room OUT OF DOORS, instead of into adjoining rooms, as in a square house; every room in the house, except the second story of the upright, absorbing dampness from the three foundations, and all but the lower story of the upright heated in summer to suffocation by the scorching sun on the roofs; the freezing winds of winter pouring in direct from without, through so much outside surface, instead of the different rooms sheltering each others sides; the light shining from several points of the compass, whereas it should shine into each room from but one direction, because a cross light is so bad for the eyes; one third of both stories of the whole upright, or 600 of the 2900 feet, or one fifth of the whole house,



No. 15.

"This diagram, drawn on a scale of sixteen feet per inch, gives four fine large rooms, of the following dimensions:

A Parlor, P, $18 \times 19 =$	342 square feet = 38 square yards.
Sitting-room, $18 \times 19 =$	342 " " = 38 " "
Back Parlor, $12 \times 16 =$	192 " " = 21 " "
Dining-room, $12 \times 20 =$	240 " " = 26 " "
<hr/>	
Total net room on first floor,	1116 " = 123 " "
" " second floor,	1146 " "
" " third "	1146 " "
Basement, 1218 — 420 for entry and fire-place, =	798 " "
Attic, 1218 — 18 stairway, =	1200 " "
<hr/>	
Total net room,	5406 " "

consumed by an entry which is a perfect nuisance in winter, and almost useless in summer; and every thing about it so perfectly extravagant and inconvenient—let the purse-proud and inconsiderate throw away themselves, their comfort, and their money, on winged houses, but give me some other form. Surely, none will build winged houses, but those who, from sheer thoughtlessness or inability, fail to perceive their disadvantages.”

It next shows the great loss of available room, and the immense increase of expense consequent on sixteen outside as well as inside CORNERS of winged and cottage houses; and, after pointing out the decided advantages of the square form over the Doric, winged, oblong, L, and T, it demonstrates the superiority of the OCTAGON over the square, because it contains one fifth more room, in proportion to its outside wall, and that more compact. It compares the winged with the octagon, thus:

“But the difference between the octagon and winged styles is still greater. A winged house, the upright fourteen feet by twenty, and the wings ten feet by fifteen, will have one hundred and twenty-eight feet in outside wall, the same as the sixteen-foot octagon, yet contain only five hundred and eighty square feet, or considerably LESS THAN HALF. And if both are two stories while the wings of the winged house are only one, the octagon will contain 2436 square feet, to the winged one's eight hundred and sixty, or almost THREE HUNDRED PER CENT. MORE—a practical difference worth considering, especially by those who labor for their money. Yet even all this immense saving of expense includes but a small part of the advantages of this style over all others now in use.

“‘But,’ some will ask, ‘how happens it that our author is so very much smarter than all the world besides? Why has not this plan, if really so superior, been seen and put in practice long ago, especially since men are racking their inventions in search of building improvements?’ Because of the greater ease of FRAMING the right angle than any other; and unless this difficulty can be overcome, it will be cheaper, after all, to build on the square than on the octagonal plan. This difficulty we propose to obviate by building BOARD WALLS IN PLACE OF FRAMES.

“Let the boards be sawed three, four, or six inches wide, and one inch thick—though probably two inches thick would answer every purpose—and nail them down, one upon another, taking pains to set one board half an inch out, and the other half an inch in, so that the plaster will adhere to them, and thus save LATHING.

“A slight variation of this plan consists in sawing half the boards of a given width, say six inches, and the other half an inch wider, or else narrower, and then nailing down first a wide and then a narrow one, which also holds the mortar equally well, and both hold it better than lath.

“The floor timbers and rafters rest on this board wall, and this obviates all necessity for frames, besides rendering houses far more SOLID than the best of frames could make them. The corners are perfectly immovable, and the whole structure is firm and powerful. This is no fancy theory, but an EXPERIMENTAL REALITY. I HAVE TRIED IT, and write this work in a house thus constructed. And though its height is unusual for its ground dimensions, it being twenty-seven feet square and thirty high, yet I never occupied any house which resists heavy winds as effectually as this.”

After showing how to saw the lumber and how to construct this kind of wall, and proving that it is far cheaper, warmer, and better, as a material for walls, than any other, it proceeds to show that this form allows a far more convenient ARRANGEMENT OF ROOMS than any other as seen in the accompanying diagram.

This plan provides a place for wood, sauce, furnace, kitchen, wash-kitchen, cistern, and entry (the great thoroughfare of the house), in the basement story, which is three feet above ground, and thus saves the entire expense of unsightly back buildings. If preferred, B P can be made a dining-room, and D R a kitchen. The stairway, S, lighted from above, besides perfectly ventilating the whole house, renders the access from all parts to all, far more easy and direct than common entries, wastes little room, and leaves all the main rooms ADJOINING EACH OTHER, a feature which we especially submit to practical housekeepers, as allowing much more work to be done by the same steps.

Its arrangement of the next story is still more convenient, and in the attic it provides for a large circular dome, for gymnastics, dancing, stores, clothes, children's play-room, or whatever other use may be preferred.

We have not room, however, in this number, to develop the plan to which it gives its decided preference, especially for a large family, but must refer those who think its proposed improvements worthy of examination to the work itself, partly because, fully to understand the plan, requires that it should be viewed as a WHOLE, and partly because its numerous DIAGRAMS must be examined in connection with each other and the context. Former articles have shown the importance of a good home, and this work claims to show how to construct one far better, and far less expensive, than by the ordinary method, and as such, will be found eminently deserving the attention, especially of those who have the home of their life yet to build.

ARTICLE XXX.

CAUTIOUSNESS—ITS DEFINITION, FUNCTION, LOCATION, ADAPTATION, AND CULTIVATION.

“Look before you leap.”—“Discretion is the better part of valor.”

WATCHFULNESS ; PRUDENCE ; CAREFULNESS ; PRECAUTION ; SOLICITUDE ; provision against want, danger, and a rainy day ; fleeing from prospective evils ; APPREHENSION ; FEAR ; IRRESOLUTION ; PROCASTINATION ; SUSPENSE.

LARGE Cautiousness, like the watch-crow, is always on the look-out ; takes ample time to get ready ; shuns prospective dangers ; makes every thing safe ; guards against losses and evils ; incurs no risks ; or meets with few accidents or losses.

SMALL Cautiousness is heedless, careless, thoughtless, and therefore perpetually in hot water ; fears nothing ; disregards consequences ; is imprudent, and hence unlucky ; plans imperfectly ; acts impromptu ; and is liable to be reckless. To find it, draw a perpendicular line from

the back part of the ear up to where the head begins to round off to form the top; and the wider the head at this point the larger this organ.

All nature is as CAREFUL as economical. Her provisions against accidents, how numerous, how wise! Though every thing has its destroyer, yet every thing has also its means of self-protection. Man, too, is placed in a world full of dangers. Every step of his journey through life is beset with evils, so numerous, so appalling, as to threaten pain and death continually. Yet many of these impending dangers can be avoid-

CAUTIONSNESS LARGE.



No. 16.

ed; and, considering our liabilities to accidents, how few actually occur. If God had enveloped us in a danger-proof shield, which no evil could penetrate, this caring instinct would have been useless, and even injurious, by raising false alarms, and occasioning suspense; yet, destitute of both this shield and faculty, these dangers would soon blast all our pleasures, and destroy life itself. Man requires protection, yet, as this evil-excluding envelope must have prevented some good; he is endowed with this watching instinct, which wards off most impending evils, intercepts no good, and even yields a great amount of happiness in providing against prospective accidents, making all safe, and taking CARE of every thing.

Its vigilant action, therefore, becomes as essential as the evils it is adapted to avert are numerous and dreadful. Those in whom it is weak should remember that they are too careless, and that their thoughtlessness is the principal cause of their misfortunes, most of which carefulness would obviate. Such should put themselves upon their guard, and always keep out a windward eye; should dwell on the dangers they have escaped; should often imagine the consequences in case this and that evil, which they barely escaped, had befallen them—they had broken this limb and lost that good, etc.—and, by a variety of means, rouse it to increased action. Especially let such guard amply against unforeseen catastrophes, and practice the motto, "Sure bind, sure find." And let all be wise, judicious, and provident.

Children, too, in whom it is small, should be shown that their carelessness occasioned this loss and that misfortune; that they must "look out next time," and have their attention often directed to the evils brought

upon themselves and others by their imprudences. Even frightening them may be beneficial.

Especially, never put careless boys to any dangerous trade or occupation. In 1835, I examined in North Third street, Philadelphia, the head of a lad in whom this organ was small, and enjoined its cultivation on both father and son. On leaving, I re-urged upon the father the danger perpetually pending over his careless son, and told him to put him in a safe business. Phrenology was not then believed, my advice was not heeded, and this boy was put to the tin roofing business, and in 1836, while roofing a house, instead of going down the ladder generally used, nothing would do but he must walk around a block of unfinished brick buildings, in doing which he fell, and was taken up dead! Dr. Noble, who heard my warning, narrated the fatal issue of disregarding it.

Yet this faculty is often too active, or, at least, frightened without cause, and requires right direction, if not restraint. Many fear evils purely imaginary; apprehend danger where there is none; regard trifling obstacles as insurmountable; procrastinate till they let slip many an excellent opportunity; and suffer as excessively as needlessly from false alarms. How can such conquer their fears, and substitute promptness for irresolution? By offsetting this faculty by Combativeness, judgment, decision, hope, and other faculties, and by exercising it less. Let such decide promptly, and then drive their projects, hit or miss; because they will be too careful, even though they try to be reckless. They should bear constantly in mind that their fears are excessive, and usually groundless; that this organ, being too large, excites more solicitude, doubt, irresolution, and procrastination than is reasonable or best; that, therefore, they always overrate difficulties, magnify dangers, and even make them up out of whole cloth; are therefore anxious without cause, and fearful where there is no danger. Impress this upon your mind, and extra Cautiousness can produce no alarm, any more than looking through green glasses could make you believe that every thing is green. This principle will tell you that you always look through glasses of fear, and that it is these fearing glasses which alarm you, and not any danger—that, in short, your apprehensions are mostly groundless, and therefore not to be regarded or acted upon. Also deliberate less. Take less time to get ready. Do not fuss and fix so much. Be more off-hand and prompt. Above all, do not allow your imagination to conjure up objects of terror, or dwell on fictitious danger. Banish all such suppositions, and indulge the feeling of security and safety instead. Withdraw your mind as much as possible from all apprehension and contemplation of danger, and try to dismiss all anxiety, solicitude, and procrastination, and to feel contented. Decide off-hand one way or another, and thus forestall that distracted, painful action of Cautiousness which always accompanies doubt, uncertainty, vacillation, and halting between two opinions.

But one of the most effectual causes of groundless fears and gloomy forebodings, is disordered nerves and impaired digestion. When produced by either of these causes, they cannot be effectually overcome without removing those causes—that is, without restoring the bodily functions to health. If your fearfulness proceeds from nervousness, rectify your nervous system, or else expect to suffer all your life from groundless fears, and to be always miserable on account of this violation of the law

of health. To indulge despondency only aggravates your sufferings. Drive out into the open air. Forget your troubles, and keep doing. Especially, eat less and do more.

In children, this organ is often so large as to fill them with groundless fears; on account of which many a poor child has been rendered miserable for life. This excess should never be still farther increased by telling them frightful stories, making them afraid to be in the dark, threatening them, and the like. All in my family know that nothing of the kind must ever be perpetrated on my children. Nor should youth ever be punished by being shut up in dark rooms, being told that they will see "raw heads and bloody bones;" or that you will throw them out of the window, or call a bear to come and catch them, or by being threatened in any way; because, if Cautiousness is too large, this will re-increase it; but if small, they will only laugh at you and your futile threats.

The young require even a greater development of this faculty than adults. Inexperienced, their muscles undisciplined, and minds engrossed in hilarity and mirth, unless spontaneously active Cautiousness instinctively warned and protected them perpetually, they would be exposed to one continued series of accidents—indeed, they often hurt themselves as it is—and soon destroy themselves. Even a mother's incessant watchfulness is insufficient protection. A careless child is continually burning, or cutting, or hurting itself, or falling, or meeting with accidents, which nothing but its own perpetual carefulness can possibly avert. Hence, nature has kindly endowed them with a large development of this organ—a provision as beautiful as necessary.

Many mothers have this organ too large; and hence, besides transmitting it in excess to their children, live in perpetual, though groundless, fear lest they should fall or get into danger, and therefore caution them all the time, even when there is no possible danger. Such mothers should see themselves in the hen which hatched ducks, and suffered so much fear because her brood plunged into the water—should remember that the large Cautiousness of their children will render them safe without all this cautioning. Timid children, in particular, require to be soothed instead of frightened, and presented with motives of safety instead of alarm. Especially do they require to have their Cautiousness offset by Combateness. In illustration of this mode of quieting their fears, L. N. Fowler tells the following excellent anecdote of the Rev. Mr. Loomis, of Bennington, Vermont:

The first evening after moving into another house, his young son, four or five years old, was awakened by rats running and screaming overhead, and so terribly frightened that his mother was obliged to take him up. The next night he was still more terribly frightened. His father, determined to subdue his fears, went to his bedside, intending to conquer them by chastisement—the most effectual way possible of increasing them—when the agonized boy clasped him around the neck, and clung to him with desperation. Perceiving the utter impossibility of subduing his fears by force, he took him up, and, still intent on arresting a passion so liable, if unchecked, to torment him through life, sent for a stick, not to whip, but to embolden the boy to drive away the rats. His courage, supported by his stick, and excited by his father, at length so far overcame his fears, that he got down, and struck first upon the floor, and then

upon the wall, and finally went to bed, stick in hand and full of courage. This conquest of Cautiousness by Combativeness doubtless saved him from the evils of cowardice, by emboldening him for life; and can be employed with the happiest effect on all timid children.

The Cautiousness of the young should also be trained to work in connection with the higher faculties, and they be made afraid to do wrong.—**SELF-CULTURE.**

ARTICLE XXXI.

THE REGULATION OF ANIMAL HEAT.

As the temperature of the atmosphere is exceedingly changeable, sometimes 105° Fahrenheit, and again 40° below 0; and as the colder it is, the more rapidly this heat passes off from the body, some means must be contrived for manufacturing it—the more heat the colder it is, and the less the warmer, so as to keep the body just warm enough and none too warm. This is effected by a self-acting instrumentality as simple as it is efficient, as follows:—The colder it is, the more dense the atmosphere; that is, the greater the quantity of both oxygen and nitrogen it contains in any given bulk. Hence, supposing a male subject inhales at each respiration about three pints of air, as is generally estimated, he of course inhales a much greater amount of oxygen in cold weather than in warm, and the more the colder—just when he needs the more to keep him warm, but the less in summer when he gives off less heat. So that in and by the very changes of the atmosphere from warm to cold, is provision made for increasing the combustion of oxygen and the generation of heat within the system. The perfectly healthy subject, therefore, needs much less artificial or external fire in winter than is generally supposed, because nature has provided an increased supply of fuel in proportion to the increased demand.

We require more food, and that more highly carbonized, in winter than in summer. As a given amount of oxygen, say the 1400 cubic inches per hour, estimated as consumed by a healthy adult—though this amount varies more than half in different subjects, accordingly as their lungs are larger or smaller, active or sluggish, so that all such estimates are of little worth—can burn up only its equivalent, that is, a fixed proportion of carbon, and as this supply of oxygen is much greater the colder the weather, of course the corresponding re-supply of carbon to be derived from food must be proportionally increased. And so it is. Appetite is almost always greater in cold weather, than in warm. And also appetite for more highly carbonized kinds of food. Thus the fat of meat which consists of 79 per cent., or nearly four fifths carbon, relishes much better in winter than in summer. So do butter, honey, various oils, nuts, and the like. Hence the Esquimaux can drink down gallons of train-oil, and eat from ten to fifty pounds of meat per day, or fourteen pounds of candles at a meal, without injury; indeed, cannot live without an immense consumption of carbon. The great condensation of the air consequent on extreme cold, allows him to inhale proportionate quantities

of oxygen, to burn up which, he must have this great supply of carbon. We should, therefore, eat more in cold weather than in warm, and food richer in carbon.

The advocates of a flesh diet claim that meat is indispensable, at least in winter, to supply this increased demand for carbon. The premises are granted that we need more carbon, and of course food more highly charged with carbon, in winter than in summer. Yet their argument is completely overthrown by the fact that vegetable food contains, in the aggregate, as much carbon as animal. Thus, roasted flesh contains only 52 per cent. of carbon, while eggs contain 53, and bees-wax 81. The albumen of wheat contains 55 per cent., and of almonds 57 of carbon. Starch contains 44 per cent., and the amount of carbon contained in four pounds of starch equals that contained in thirteen pounds of meat. Indian corn contains a great amount of carbon, so does molasses. In fact, abstract the water from molasses, and the remainder is carbon; so that molasses and Indian meal furnish an excellent winter diet. So do bread and molasses. All vegetable oils are composed of about four fifths of carbon, and as drop after drop of this oil can be pressed out of a walnut, or butternut, of course these nuts furnish a far greater proportion of carbon than lean meat. Why not, then, seek in nuts and vegetable oils the carbon, to obtain which you say we must eat meat? That is, why not eat nuts in place of meat? Chestnuts and other nuts should be well cured, yet they were undoubtedly created to subserve the purposes of food, and should form a part of our regular winter meals. Nor are nuts inferior to butter as a relish with bread. Sugar, and sweets generally, contain from 40 to 45 per cent. of carbon, according to how dry or wet they are, the balance being water. Hence, also, as their water is easily taken up by the stomach, they may justly be considered as nearly all carbon. Hence, as fat is nearly all carbon, all the slaves, animals, and even dogs on the sugar plantations, become fat while making sugar. That is, almost the entire solid matter of sweets, when their water is dried out, is carbon. Nearly the whole of honey, after its water has been abstracted, is carbon. Olives, and olive-oil, also contain it, especially the latter, in far greater proportion than meat. We do not, therefore, need to go to the animal kingdom for carbon, when we can obtain it, in forms much more concentrated, from the vegetable. True, we can obtain it from meat, especially fat meat, yet this very fat is a state of disease, caused by a superabundance of carbon; whereas, health requires fixed proportions of oxygen to burn it up. To fatten well, animals must be lazy; and does not this excessive stuffing on the one hand, and deficient exercise on the other, engender disease? Yet in vegetables we obtain all the carbon we require without any of the evils of meat-eating. Then why seek that carbon in diseased flesh—flesh cannot become fat but by becoming diseased—which we can obtain from vegetable diet in greater abundance, and in a healthy state?

The sufficiency of vegetables for winter food is still further established by the fact that horses, cattle, and even reindeer—all graminivora—are kept abundantly warm by their natural diet, though they inhabit regions quite as cold as any of the carnivora. Indeed the latter are more abundant, relatively, in the torrid zone—a fact which tears this winter meat-eating argument in tatters. If meat is so conducive to animal heat and

life, why are lions, tigers, etc, confined to warm climates? As oats keep the horse abundantly warm, why not oatmeal keep man warm enough in winter? Ask the Highland Scotch from time immemorial, if their oatmeal cakes and gruel have not kept them warm enough to camp out even in winter, with snow for their pillow and blanket. Thus is this meat-eating argument completely routed in every aspect.

But the great trouble of civilized life is not, to get carbon enough, but to get **LITTLE** enough. This is especially true of the sedentary. They breathe but little, because they exercise little, and because they live mostly in heated rooms, where the air is both rarefied and vitiated. Hence they take in but little oxygen, and therefore require but little carbon to burn it up. Yet such eat, and keep eating, as heartily as out-door laborers, and often more so; thus taking in great quantities of carbon while they consume but little. Hence their dyspeptic and other difficulties. No; few, if any, require more carbon than they now obtain, even in winter; whereas ninety-nine in every hundred would be benefited by lessening the quantity one half, especially in summer. Its superabundance is the great cause of disease, of which fasting, less highly carbonized food, and more oxygen, are the remedies. All who feel better when cold weather sets in, superabound in carbon, and by taking less of it in food would be cured by the cold. But that very cold which brings their relief sharpens up appetite, and they take still more carbon; thus keeping up both its superabundance and their disease; whereas, if they would not increase such quantity, meanwhile breathing freely so as to burn up its surplus, they would obtain permanent health. And such, in fact all, to be healthy, must diminish the quantity of carbon taken in food in spring, compared with winter. The great cause of the prevalence of diseases in the spring, is to be found in our eating as much carbon then as in winter; whereas we burn out, and therefore require, far less. And one of the great instrumentalities of health is to be found in graduating the amount of carbon received from food in proportion to that of oxygen inspired from breath.—**PHYSIOLOGY.**

RIDGEWAY, Jan. 13th, 1848.

MR. FOWLER:

In your Journal for the present month, page 13, you say, "in no way whatever can mind be studied, except in and by means of its organic relations; because in no other way is it manifested, or can we know any thing of it, or do any thing with it." Again, in the article on Clairvoyance, page 29, you say, "its (Clairvoyance's) opponents claim that in this life the mind can act and manifest itself only by means of its material or bodily organs, the senses, brain, etc." You then ask, "is this view of the mind correct," and answer, "it is not."

I should like to have you show how these two passages can harmonize. By so doing you will greatly oblige your friend.

INQUIRER.

Answer. The last "and manifest itself" should not have been inserted. Mind can act in this life independently of its material organization, yet can **MANIFEST** such action to other minds only by means of its organs of speech, etc.

MISCELLANY.

O. S. FOWLER AN INFIDEL AND NO INFIDEL.

A WRITER in the Religious Telescope thus misrepresents, and then condemns as infidel, the American Phrenological Journal:

"BRO. EDWARDS:—The question has frequently pressed itself upon my mind, Should the above-named journal be patronized by a Christian public? I have thought it should not, in consequence of the antichristian tendency of many of the writings scattered through it. I believe Phrenology to be a science worthy of some attention; but it should not be made the all-absorbing subject of thought, nor should it shove revealed religion out of public notice. I will not say there are no excellent truths contained in Fowler's Journal, for there are many, and as much we may say of the 'Regenerator,' or 'Nauvoo Times;' but what the religious influence of that Journal is may be seen by a few extracts. Vol. ix., No. 2, p. 44: 'Ye who dread this king of terrors, *obey the physical laws*, and you disarm him of every terror, and render your worst enemy your best friend.' Can obedience to the physical laws disarm death of its terrors? Is sin, the sting of death, thus easily removed? Facts show that some who have been the most obedient to the physical laws have dreaded death awfully!"

That the above is a distortion of our views, is evident from the following quotation from the article he criticises:

"The pains and horrors of death appertain only to a violent death, never to that which transpires in accordance with the institutes of nature, and then not to the act of dying, but to that violation of the physical laws which occasions death. VIOLENT death—rather those pains which cause it—alone is dreadful, and unexhausted life alone desirable—the former horrible, and the latter sweet, only because of, and in proportion to, the fund of life remaining. Let the vital powers become gradually and completely exhausted, in harmony with that principle of gradual decay which constitutes nature's terminus of life, and death has lost its horrors—is even a most welcome visitor, in and of itself, to say nothing of those joys into which it is the constitutional usher.

"This gradual decay and final termination of life cannot be painful. So far therefrom, its accompanying repose, like the grateful rest of evening after diurnal toil is ended, is far more pleasurable than all the joys of life combined. That very repose, so agreeable to the old man, is the usher of death—is death itself—and as this repose is sweet, so that death, of which it is a constituent part, is still more so. Death is to life exactly what retiring to sleep is to the day. The analogy between them is perfect, only that the repose of the grave is as much more agreeable than evening rest, as the day and the twilight of life are longer and more eventful than of the natural day. Nor does death supervene till this grateful decline has consumed every remaining power to enjoy in life, and suffer in death, so that to die a natural death is simply to fall asleep 'without a struggle or a groan.'"

This quotation renders it apparent that we were speaking of the PHYSICAL pains of death, and that the obnoxious passage, interpreted in accordance with the plainest rules of construction, means this, and this only: that obedience to the physical laws will prolong life till we die a NATURAL death, which has no PHYSICAL pain. Nor is any reference made, throughout the article, to that

MORAL sting of death which our critic falsely accuses us of meaning. Let religious cavilers manifest at least common intelligence.

The balance of his strictures are of the same piece.

But how is it that, while many religionists accuse me of rank infidelity, others accuse me of truckling to religion and currying its favor? False accusers, both, as is evident by their accusing me of directly opposite crimes. But neither of their accusations RENDER me infidel or sycophantic, nor seriously affect me either way. My WORKS speak for themselves, and will slowly but effectually correct both classes of accusers, and show unprejudiced inquirers after religious truth what I really am. If rank partisans cannot see clearly because of the fog which obscures their vision, others not thus biased can and will. I wait patiently the final issue, yet am often cheered by the fact that many do see and appreciate my views, of which the following is one among many examples :

TO O. S. FOWLER.

Pursue with zeal thine own, thy soul ennobling work ;
 And still the god-like powers of man portray,
 In colors clear and bright, and language so sublime,
 That all who read, or hear, are borne as on an angel's wing,
 Up to a purer sphere—[‡] more congenial clime—
 To sip a nect'rous draught at life's o'erflowing fount.
 What though e'en men of God thy noble work oppose,
 Attempt refute, and call thee Infidel ?
 Dost thou not love a holy God, and nature too ;
 Delight in prayer and praise, and soar aloft,
 On Faith's swift wing, above terrestrial scenes,
 As thou his works explore, and study man ?
 Oh ! who admires, adores, and worships more his God,
 Through nature's fair, enchanting scenes ?
 The deep still wood—sequestered shade ;
 Meandering crystal streams, with murmurs sweet ;
 The setting sun, with all the varying tints
 And mellow light, thrown back o'er earth,
 To deck the fleecy clouds, and charm the eye of man ;
 The opening morn, the rising sun's refulgent beams,
 As first on earth she dawns, dispelling night ;
 The melody of birds, the dew-beespangled lawn ;
 The gentle shrub, half hid from mortal view
 The stately oak, tow'ring toward the sky ;
 The prairie vast, o'erspread with waving grass and beauteous flowers ;
 The lofty mountain's rugged brow ;
 The foaming torrent's mighty roar,
 As down it leaps into the dark abyss below ;—
 All these, but waft thy mind up to the fountain-head,
 The source of life, of light, and joy.
 Thy soul, though now inclosed within its bony cell,*
 Its windows ope, and gazes on its God ;
 Wrapt in extatic joy, divinely sweet,
 It stands on Pisgah's lofty height, and *God adores*.
 Oh, who, in prayer and praise, pours forth his heart
 In more exalted strains, or soars on loftier wing ?

ADRIA.

* The Skull.

‡ Spirituality.

GOOD BREAD

Is a star of the first magnitude, no less in the intellectual and moral horizon than in the physiological hemisphere. That FERMENTED bread as generally made is highly injurious, as well as impoverished, is perfectly obvious from the fact that this fermenting process is a decomposing or COOLING process, and that the gas which lightens it is ALCOHOL. An apparatus for condensing this gas as it escapes into the oven during the baking of bread, manufactured gas so fast as to arrest the attention of government, and call down its interdiction. This shows WHY a barrel of flour will make ONE SEVENTH more bread by effervescence than by fermentation, as asserted by Dr. L., namely, because fermentation decomposes a part of its VIRTUE or nourishment.

The difference between these two processes is this. Effervescence, or the union of an alcohol with an acid within the dough, engenders a gas which lightens it without either souring or decomposing it; whereas fermentation does both before it can produce the leavening gas, and in ORDER to its production.

A correspondent writes us condemnatory of saleratus bread, alleging that it unduly excites Amativeness, with what justness I know not; yet I confess my own predilections strongly favor effervescence. "Milk-emptyings bread" is altogether less objectionable than yeast or turpentine risings; yet then, too, decomposition engenders the leavening gas. But hear Dr. L. and the Tribune:

"Dr. H. L. B. Lewis of this city has published a small tract containing 'Instructions for making unfermented bread,' which we could wish were placed in every reading and thinking family. We wish some of the long-eared gentry who have brayed so vociferously their contempt for and disdain of 'bran bread,' if they are able to comprehend the simplest sentences of plain English, could be constrained to read some of the proofs here reiterated—like these, for instance:

"Bread made from flour not bolted, or even with an extra quantity of bran, is the best form in which farinaceous and excremental matters can be usually taken; not only in diabetes, but in most of the other varieties of dyspepsia, accompanied by obstinate constipation. This is a remedy, the efficacy of which has been long known and admitted; yet, strange to say, the generality of mankind choose to consult their taste rather than their reason; and officiously separating what nature has beneficially combined, entail upon themselves much discomfort and misery."—*Dr Prout, on Diseases of the Stomach, etc. page 300.*

"In corroboration of the value of brown bread, Professor Johnston, of the University of Durham, England, has subjected the meal and flour of wheat to chemical analysis, according to which, the flour of wheat contains, at the lowest estimate, twenty-two per cent. less of the staminal principles of nutrition than the entire meal (flour unbolted); and, if to this is added the smallest allowance for the matters destroyed by fermentation, we shall be under the mark in saying, that fermented flour bread contains twenty-five per cent. less of the nutritious ingredients than fermented meal bread. This loss in quality, together with the loss in quantity, furnishes data for a correct estimate of the relative value of the two as articles of diet. Hence it appears, for every seventy-five loaves of fermented bread, we might possess one hundred of unfermented meal bread; and in every three of these at least as much nourishment as is contained in four of the other."

Dr. Lewis's favorite recipes for making unfermented bread are these:

"No. 1. *To make White Bread.*—Take of flour finely bolted, three pounds avoirdupois; bi-carbonate of soda, in powder, nine drachms; hydro-chloric

(muriatic) acid, eleven and one quarter fluid drachms, water, about twenty-five fluid ounces.

"No. 2. *To make Brown Bread.*—Take of wheat meal (unbolted), three pounds avoirdupois; bi-carbonate of soda, in powder, ten drachms; hydrochloric (muriatic) acid, twelve and a half fluid drachms; water, about twenty-eight fluid ounces."

A note affirms that a barrel of flour will make two hundred and fifty-two pounds of bread, by fermentation, or two hundred and eighty-five by effervescence—thirty-three pounds more by the latter. See his tract.

THE RICH AND THE POOR.

To be poor, is unfortunate, but to be rich is far more so. On this point, hear Dr. Channing:

"When I compare together the different classes as existing at this moment in the civilized world, I cannot think the difference between the rich and the poor, in regard to *mere physical* suffering, so great as is sometimes imagined. That some of the indigent *among us die* of scanty food is undoubtedly true; but vastly more in this community die from eating too much than from eating too little; vastly more from excess than starvation. So as to clothing; many shiver from want of defences against the cold, but there is vastly more suffering among the rich from absurd and criminal modes of dress which fashion has sanctioned, than among the poor from deficiency of raiment. Our daughters are oftener brought to the grave by their rich attire, than our beggars by their nakedness. So the poor are often overworked, but they suffer less than among the rich, who have no work to do, no interesting object to fill up life, to satisfy the infinite craving of man for action. According to our present modes of education, how many of our daughters are victims of ennui, a misery unknown to the poor, and more intolerable than the weariness of excessive toil! The idle young man, spending the day in exhibiting his person in the street, ought not to excite the envy of the overtaken poor, and this cumberer of the ground is found exclusively among the rich."

No species of human folly at all compare with the follies committed by the rich. With all the means requisite for enjoyment, see how completely wretched they almost always render themselves, and that too by the very property so well calculated to render them happy. Nor let the poor complain of their poverty, though they should try to obviate it. The neither-poorer-nor-riches of Agar is, after all, the true condition of enjoyment.

A REMARKABLE CALCULATION.—A Mr. Abram Hagaman, of Brighton, Monroe County, New York, performs multiplications of twelve places of figures by twelve places, by the mental process alone, or, in his head, as the phrase is. Colburn, it is said, in his best days, could multiply but five or six. Mr. H. has given his attention mostly to mathematical studies for more than thirty years, in solving abstruse and difficult questions in the various branches of mathematics, though it was but very recently that he commenced his mental operations. Having not long since seen published an account of a remarkable boy, in Vermont, who, it is said, could multiply five places of figures by five places, induced Mr. H. to try his mental powers; the result of which is seen in part above. This shows the wonderful power of the memory, and how much it may be improved by judicious practice.

From the Westmoreland (Pa.) Republican.

PHRENOLOGICAL MEETING.

IN accordance with previous public notice, the citizens of Laurelville and vicinity, met on Tuesday night, January 6th, for the purpose of expressing their views on the science of "Phrenology."

Whereupon, on motion, JACOB LOBINGIER, Esq., was called to the chair, and REUDEN BRINKER chosen Secretary.

On motion the chair appointed the following committee, to draft Resolutions expressive of the sense of the meeting:—H. Trimer, F. B. Lobingier, Andrew Robertson, Esq., George Freeman, J. L. Lobingier, John M'Millen, John Barnhart, John Brothers, and B. F. Pore.

The committee having retired for a time, returned and reported the subjoined Preamble and Resolutions, which were unanimously agreed to.

Advancement and progression are watch-lights of time—new arts, sciences, and developments belong to every age. Four centuries have not elapsed, and the world has been virtually regenerated or born anew. Events the most momentous recorded on the annals of the world, are coupled with the history of four hundred years. Within the same short period, a new and mighty continent has been added to old Mother Earth. A field well-nigh illimitable in space, sprung up to the far seeing eye of the venerable Columbus. Following as a consecutive train, was that of the Protestant Reformation, and the "Art of Printing"—instruments, forsooth, which seem to be wielded alone by the ubiquitous arm of the great I Am—instruments revolutionary in their character, fraught with the most momentous issues, electrified and surcharged with eternal truth, and nerved by Omnipotent energy. It is not to be wondered at, that the long standing and consecrated citadel of error, should totter to its fall before their triumphant swoop. The competency of man to self-government was experimented in the new world, and proved successful. Inventions, discoveries, and developments, the most wondrous, awoke from the slumber of centuries, to the once more unclouded vision of MAN. The elastic pinion of the immortal mind, was nerved to a nobler flight of exploration, into some unknown regions, in quest of life, preserving or invigorating manna, on which to feast its deathless thirst; or like the dove of ancient times, which sought a branch amidst the watery waste, on which to perch and rest her wearied wing. The flight was not in vain. Deep, spirited, penetrating in its search, it found GERMS of science, crude untouched, incipient. It brought to light and vigorous manhood much that now ornaments and graces the pages of civilization. But amidst the long catalogue of worthies—of subjects, profoundly momentous subjects—the newly discovered science of Phrenology stands out in generous relief, second to no other of human discovery, in point of practice, utility, and importance. Therefore,

Resolved, That in the esteem of this assemblage the subject merits a candid, honest, free, open, and conscientious investigation.

Resolved, That it is unmanly, unfair, and unjust for any judge to give his charge to the jury, or for that jury to pronounce sentence either pro or con, without a full, fair, open, candid, and honest investigation and development of the facts and evidences coupled with the case; and that to brand any newly introduced science with the type of humbuggery and heterodoxy, because forsooth it may conflict with preconceived opinions, or to prejudicate the merits of any cause without submitting it to the decision of the honest tribunal of investigation, is alike unfaithful, ungenerous, and illiberal.

Resolved, That this star so lately added to the galaxy of science, is second to none in point of moment and in brilliancy; and that as it is of modern origin, a glorious manhood yet awaits it. Many facts are yet undeveloped—many proofs, evidences, and demonstrations in favor of it, are yet unproduced.

Resolved, That to fully comprehend and practically carry out the true pur-

pose and philosophy of our beings, is to attain the highest possible degree of human perfection. That Pope was right when he said—

“Know then thyself, presume not God to scan,
The proper study of mankind is Man.”

And that as Phrenology claims for its province, the true and legitimate interpretation of MAN—morally, physically, and intellectually—it claims for its province that which is not only subordinate to none, but emphatically paramount to all other considerations. And therefore in all fairness, it deserves a careful and well digested investigation.

Resolved, That no good cause ever suffered from investigation; that this is a nation, and this the age of inquiry, and that to cramp the spirit of free inquiry and investigation were anti-American. Investigation lays open, dissects, analyses, pries into, and ascertains the truth and falsehood of principles. If true and legitimate, they are here impartially unfolded to, and should be received by, the world as such. If false and spurious, they are, and of right ought to be, held up as exploded dogmas. That it is the only warrantable touch-stone by which to test the truth of any new science, innovation, or development. And that it is all important that men should throw off the habiliments of prejudice, and view THUS the pure and transparent medium of candor. Error never had a more formidable foe, nor truth a more effectual friend, than candor. And therefore the part of candor, honesty, and truth, all, both collectively and individually, imperatively demand, that investigation should always precede sentence or decision, and should never be shunned, however much it may conflict with pre-established notions, tenets, or opinions. Hence investigation—liberal, candid, honest investigation—is commended to all who style themselves inquirers after truth.

Resolved, That it is the part of folly to imagine the work of centuries to be matured and perfected, by the lifting of a sledge and the striking of a blow, as the felled goddess from the train of Jupiter. And that he who vainly fancies to himself, that a work of such unmeasured moment can be accomplished in the twinkling of an eye, knows but little of the human character, and would be but ill-fitted to move a moral enterprise, or run counter to long established public opinion. And that in view of these facts, with a full and profound conviction of the many difficulties attendant on the introduction of any new science, innovation, or enterprise, either moral, civil, or scholastic, this meritorious science of Phrenology has progressed with a force and rapidity scarcely to be anticipated by the most sanguine and enthusiastic, yet well-balanced mind.

Resolved, That Phrenology is either true or false. That the conditions, and relative developments of the mind, as pointed out by Phrenology, either do or do not exist. If it be true, it is but right and just that the world should know it—that they should have clear and intelligent conception or knowledge of this master-key that unlocks the heretofore deep-seated mysteries of immortal man. That the mass of mankind should reap the benefits of the grand truths it unfolds so intelligibly. That they should drink profuse and quaff their thirst of its waters of life. That they should study well their own philosophy, character, and the great destiny that awaits all human kind. And while most other systems of metaphysics are mere “chains of abstractions,” nicely and learnedly wrought theories, adapted only to the learned few, this science is beautifully simplified, and reduced to such a practical plainness, that “he who runs may read” and learn lessons of wisdom from its prolific pages. If false, spurious, or deceptive, to know it is no less important. Therefore the attention of the public is respectfully directed to the subject.

Resolved, That the American Phrenological Journal merits a liberal patronage from all classes of the community. That in point of well selected subject-matter, of being ably edited, together with the very reasonable terms on which it can be procured, it will vie with the first periodicals of the Union. And that many other Phrenological works, as “Practical Phrenology,” “Heredi-

tary Descent," "Self-Culture," "Memory," "Education," etc., etc., from the same source, commend themselves to a candid and inquiring public.

On motion of H. Trimer, during the progress of the Resolutions, F. B. Lobinger was called to address the meeting, defensive of the resolutions and the general principles of the science, to which he briefly responded.

On motion, the proceedings were ordered to be published in the "Westmoreland Republican." After which, on motion, the meeting adjourned.

JACOB LOBINGER, Pres't.

REUBEN BRAINKER, Sect'y.

THE CONSTITUTION OF MAN, Considered in Relation to External Objects. By GEORGE COMBE. Illustrated with twenty engravings. Twentieth edition. revised and enlarged. New York: Fowlers and Wells. 1848.

More than THREE HUNDRED THOUSAND copies of the "CONSTITUTION OF MAN" have already been sold. Edition after edition has been published and bought up at a surprisingly rapid rate; nor are there any signs of an abatement; on the contrary, the demand is increasing. The fact that there are now SEVEN SETS OF STEREOTYPE PLATES in active operation in the United States alone, proves most conclusively that the demand for this PROFOUNDLY GREAT WORK is every day increasing.

The "CONSTITUTION OF MAN" has been translated into the FRENCH, GERMAN, SPANISH, SWEDISH, and ITALIAN languages, in all of which it has been extensively published; nor is there another work within our knowledge more worthy of being UNIVERSALLY circulated than this. It is not a work for a day, or an age, but for ALL ages—ALL TIME. The importance and magnitude of the principles herein contained, are beyond those to be found in any other work.

The name of GEORGE COMBE will be immortalized, and handed down to posterity with honor and lasting fame, never to be obliterated from the mind of man. His writings will be more highly appreciated by succeeding generations, until they shall exert a controlling influence throughout the civilized world. When our laws shall be founded on the MORAL nature of man, instead of his animal propensities, then, and not till then, may we look for PEACE, HAPPINESS, and UNIVERSAL HARMONY, all of which will grow out of a knowledge of phrenological science, as explained and demonstrated in this work. How vastly important, then, that it be placed in the hands of every man, woman, and child, throughout the universe; and our only object in bringing out this edition in a cheap form, is in order that the people may obtain the complete work revised and enlarged, at a lower price than the cost of all other inferior editions. This is the only authorized American edition; all others are inferior, being either mutilated, or otherwise imperfect.

This work may be ordered by mail. Price, only fifty cents.

EXPLANATION.—THE LIST OF SPECIMENS, DESIGNED FOR PHRENOLOGICAL SOCIETIES, published in our last number (pages 129 and 130), are casts from heads, the size of life, showing the organs large, small, deficient, etc., selected from many hundred, which were obtained at an expense of from five to ten dollars each; and the price for the entire list therein described is only twenty-five dollars; whereas, the retail price would average one dollar each, for single specimens. But in view of the entire set being taken, we proposed to furnish them at the remarkably low price specified, viz., twenty-five dollars for forty of our choicest specimens.

"THE TENDENCIES OF PHRENOLOGY UPON THOSE WHO STUDY THE SCIENCE," by Lucius Holmes, will appear in our next. Thanks to the author.

ARTICLE XXXII.

PHRENOLOGICAL DESCRIPTION OF JOHN BANVARD, WITH A PORTRAIT.
BY L. N. FOWLER.



No. 17. JOHN BANVARD.

New York, May 22d, 1848.

His head is not large, but is well filled with that kind of really usable brain which accomplishes what he undertakes. There is not an idle or
VOL. X.—NO. VI.—12

lazy nerve in his whole system ; but, on the contrary, he is at all times ready for action—has any amount of the steamboat-propelling power, that makes his way through difficulties which to another would seem insurmountable. And the harder he has to work, and the more he has to do—both with his head and hands—the more does he enjoy life. He could not be punished more severely than by being deprived of the privilege of action. He loves to contend with difficulties ; and if he had not a hard row to hoe, would place himself in some sphere demanding an effort, in order to extricate himself. Still, he would prefer to contend with other kinds of opposition than that coming from a fellow human being—one with whom he had sympathy.

His brain is very active, his mind ardent, and all his feelings intense. He is remarkably energetic, has more than a usual degree of FORCE of mind, and is liable to extremes of mental action in whatever channel he becomes engaged.

He is very strongly attached to friends—too much so—so as to be almost in danger of being biased in their favor, to his own disadvantage, and finds it difficult to say no—to refuse a favor, even though his judgment should advise a different course. There is no half-way about his friendships ; but where he takes an interest, “he goes the whole figure.” His affections are so strong as to have a controlling influence in his character ; and, with an untrammelled mind, would dispose him to marry early, and be a very ardent lover. He is fond of children, or pets of some kind ; and his local attachments—desire for and love of a place as a HOME—very strong. His success in life would depend less upon power, scope, and comprehensiveness of mind, than the faculty of pursuing an idea once commenced, with ardor, perseverance, continuity, and resolute determination. He might, perhaps, be made to yield a PLAN, but his PURPOSE would remain the same. I have seldom seen one with such an uncommon amount of power of protraction or continuity of mind. He has great independence of feeling—a strong will ; is positive in his decisions, but not proud, haughty, or aristocratic. He appreciates the good opinion of men, and will exert himself strongly to secure it, especially that of his friends ; but having only an average-sized organ of Self-Esteem, with large Approbativeness, he would feel VERY keenly any censure or blame that might be thrown upon him.

He is inclined to be too sanguine in his anticipations ; never doubts success ; is enterprising, and anticipates bright results ; is not easily swerved from his purpose, nor has he sufficient fear to produce timidity, and prevent him from following out the promptings of his desires. More of the restraint of Cautiousness and Secretiveness would be a benefit, giving more tact and forethought in the expression of his opinions or feelings. He is inclined to be premature, and too plain-spoken ; not hypocritical or dissembling, and would not suc-

ceed very well if he attempted it. It would be more a matter of intellect than feeling.

He wants money, for its uses ; knows how both to make it and to enjoy the spending of it. He is free and ready, yet not copious in the use of language, and uses just about as many words as is necessary to convey his meaning.

He has an intuitive perception of things, and rapidly comes to his conclusions, though PERHAPS without being able to give his reasons, yet feels sure he is right.

He can criticise and pull to pieces an argument more easily than build up one on the opposite side ; is very quick in the association of ideas, and their analyzation and combination.

He has a great memory of facts, of what he has heard or seen, or statistical information he has gained ; also the looks and location of places and things, Locality being one of his largest organs ; is very fond of home, yet as fond of traveling, to see the world and men and things ; and is a great student of character—of a man's motives and intentions—and not easily duped by professions, unless under the impulsive excitement of the moment, through a lack of Cautiousness.

He has quickness and intensity, rather than POWER of mental action ; is fond of fun ; enjoys jokes and witty repartee, but his remarks are pithy and sharp, and always POINT at some object.

He has excellent constructive and executive talent ; is enraptured with a sense of the beautiful, and at times almost loses himself in contemplating a grand view, in all its length, breadth, and minute ramifications. He can receive and imitate a FEELING or SENTIMENT more easily than an action, can copy any thing he sees done, and is fond of the novel, imaginative, and sentimental.

His whole head is high in the moral region, and he is liable to wander from physical objects, and dwell on spiritual things, without being aware of what is going on around him in life. Benevolence is one of his largest organs, and he never forgets an act of kindness, but would rather restore fourfold than to feel under obligations for a favor. He is a great lover of truth and justice, and could not be happy with the knowledge that he had done wrong intentionally.

He loves to tease, through the combined action of Combativeness and Mirthfulness ; but Destructiveness being smaller, he would not like to injure the feelings of any one. He does not know what it is to be really angry, and cannot hate half as easily as he can love.

John Banvard was born in New York, and well educated by his father, who was the pastor of Harvard Church, Boston. Being of delicate health in childhood, he was unable to enjoy the active out-of-door sports of other boys, and accordingly amused himself by drawing, for which he very early showed a

decided talent. Besides drawing, he devoted himself also to natural philosophy, and made some clever instruments for his own use, one of which was a camera obscura. His room was a perfect laboratory, or museum. He constructed a little diorama of the sea, on which he exhibited moving ships, and even a naval engagement. The money which was given him, he spent, not in toys and sweetmeats, but in the purchase of types for a little printing-press of his own construction, at which he printed hand-bills for his juvenile exhibitions.

When he was fifteen, taking leave of his family, he set off into Kentucky, to seek his fortune. He tried first of all with an apothecary, but being detected drawing portraits on the wall with chalk instead of making up prescriptions, the apothecary dismissed him.

He then took to painting in earnest, but, unluckily, there was not sufficient taste for the fine arts in the West to maintain him; so meeting with some young men of his acquaintance, they took a boat, and set off down the river in search of adventures, and of these they had no lack—among others, narrowly escaping wreck during a storm. We next find him at the village of New Harmony, on the Wabash river, where, in company with three or four other youths, he built and fitted up a flat-boat, with some dioramic paintings of his own preparation, and then started down the Wabash, with the intention of coasting that river into the Ohio, and so down the Mississippi to New Orleans, exhibiting by the way their works of art to the scanty population of the wilderness. Although their boat was of their own manufacture, they were too poor to complete it entirely before they set out on their extraordinary expedition, but hoped to finish it out of their proceeds as they went along. They took with them such a supply of provisions as their means would afford, and this of course was small enough. The river was low, and none of them having descended the Wabash before, they were consequently ignorant of its navigation; they, therefore, were beset with all the perils of American-river traveling, and at last found themselves fast on a sand-bar, and at the same time reduced to their last peck of potatoes. For two days they labored to get their boat off the bar, but in vain, and to add to their dilemma, over-exertion, together with being too long in the water, without food, threw poor Banvard into a violent fit of ague.

"The bar upon which they were," says the narrative before us, "was called the Bone-bar, because the bank of the river immediately opposite was full of organic remains. Some of the large bones were then protruding out of the side of the bank, in full view, and as Banvard lay on the soft sand of the bar, which he found a more comfortable couch than the hard planks of the boat, his head burning with fever, and his limbs aching with pain, he looked at these gloomy relics of an antediluvian race, and felt as though his bones would soon be laid with them. At sunset, however, by good luck, the rest of the company got the boat over the bar, took Banvard aboard, and landed in the woods almost exhausted. Food was as scarce here as on the bar, and the weary party went supperless to bed. Next morning they started early, less anxious to exhibit their dioramic wonders than to obtain something to eat. But they were on Wabash island, which is uninhabited, and where they only found some paw-paws, which, although his companions ate voraciously, Banvard, who was consumed with violent fever, could not touch."

Next day they sent their handbills to the village of Shawneetown, about

seven miles inland, inviting the inhabitants to come down and see the wonderful exhibition that evening at the wharf; and to their great joy, on coming within sight of the appointed place, they saw a large company assembled. Full of the hope of a good supper at last, they unfortunately made more haste than good speed, and ran their boat on a ledge of rocks at a short distance from the shore. The efforts of those on land, as well as the luckless company on board, were ineffectual to free the boat, and the good people of Shawneetown went back to their homes without seeing the show, and, not much to the credit of their hospitality, the poor showman again went to bed without a supper. Fortunately, a steamer passed them in the night, and the swell which it occasioned in the river lifting them off the rocks, they found themselves next morning eight miles below Shawneetown, and aground on the Cincinnati bar. Here, luckily, provisions were plentiful, and, according to the American law of barter, the dioramic exhibition was opened, and a bushel of potatoes, a fowl, or a dozen of eggs, sufficed for the admission fee. They now ate and drank, and made merry, and poor Banvard found, as we so often do, that adversity has its blessings; his long fast had starved the fever out of him, and in a few days he was quite well.

When the good people of Cincinnati were satisfied with seeing, and the exhibition had laid in good store of provision, they again continued their voyage, stopping at the towns and villages along the shore, and amusing and astonishing the people by their show, and everywhere the people paid in kind for their amusement. It was no unusual thing for a family to come to see "the show-boat," the father with a bushel of potatoes, the mother with a fowl, and the children with a pumpkin apiece as the price of their admission. This was a time of plenty and prosperity, but unlooked-for misadventures even there befell them. One night a mischievous fellow, while they were exhibiting, and the little boat was full of visitors, set it loose from the shore, and it thus drifted down the stream with its unconscious load, who were at length landed, to their inconceivable astonishment, several miles off, in a thick cane-brake.

Their next adventure was at Plumb-point, where the boat was attacked by a party of the Murrell robbers, a large organized banditti, who infested the country for miles around, and here Banvard nearly lost his life. Several pistol-shots were fired at him, but being in the dark, none of them took effect, although several lodged in the deck of the boat within a few inches of him. After a desperate resistance, during which one of the robbers was shot, the boat was rescued, but one of the company received a severe wound with a bowie-knife.

Banvard continued with the boat till it arrived at the Grand Gulf, and then, finding no profit accruing to him from the expedition, he sold his interest in the company, and devoted himself to painting. He successively tried his fortune in New Orleans, Natchez, Cincinnati, and Louisville, and having made some money, removed to St. Louis, where he lost every penny he had. This was a great blow, and affected his spirits so much, that once, at Cincinnati, he took a small boat, and started down the Ohio, without a farthing, living for several days upon the nuts he collected in the woods. After a series of many other strange adventures, he managed to gain three thousand dollars, and with this capital, he commenced his grand project of painting the panorama of the Mississippi.

And now, in the spring of 1840, when hardly more than twenty years of age, he set out with this capital, which he had gained by so much patient endurance, in a little boat, with the implements of his art around him, resolved to transfer to canvas the glorious river-scenery with which he was so familiar, and at the same time to redeem his country from what he thought a severe charge against her, namely, that America had no artists commensurate with the grandeur and extent of her scenery. The idea of gain, we are assured, never at that time entered his mind; he was actuated alone by a patriotic and honorable ambition of producing for America the largest painting in the world; one which would represent on canvas the whole extent of the scenery of the Mississippi—a gigantic idea, which seems truly kindred to the illimitable forests and vast rivers of his native land. The first step toward this great undertaking, was to make the necessary drawings. "For this purpose," we are told, "he had to travel thousands of miles alone in an open skiff, crossing and recrossing the rapid stream, in many places above two miles in breadth, to select proper points of sight from which to take his sketch; his hands became hardened with constantly plying the oar, and his skin as tawny as an Indian's, from exposure to the rays of the sun and the vicissitudes of the weather. He would be weeks together, without speaking to a human being, having no other company than his rifle, which furnished him with his meat from the game of the woods or the fowls of the river. When the sun began to sink behind the lofty bluffs, and evening to approach, he would select some secluded sandy cove, overshadowed by the lofty cotton wood, draw out his skiff from the water, and repair to the woods to hunt his supper. Having killed his game, he would return, dress, cook, and from some fallen log would eat it with his biscuit, with no other beverage than the wholesome water of the noble river that glided by him. Having finished his lonely meal, he would roll himself in his blanket, creep under his frail skiff, which he turned over to shield him from the night-dews, and with his portfolio of drawings for his pillow, and the sand of the bar for his bed, would sleep soundly till the morning; when he would arise from his lowly couch, eat his breakfast before the rays of the rising sun had dispersed the humid mist from the surface of the river—then would he start fresh to his task again. In this way he spent above four hundred days, making the preparatory drawings. Several nights during the time, he was compelled to creep from under his skiff where he slept, and sit all night on a log, and breast the pelting storm, through fear that the banks of the river would cave upon him, and to escape the falling trees. During this time, he pulled his little skiff more than two thousand miles. In the latter part of the summer he reached New Orleans. The yellow fever was raging in the city, but, unmindful of that, he made his drawing of the place. The sun the while was so intensely hot, that his skin became so burnt, that it peeled off from the back of his hands and from his face. His eyes became inflamed by such constant and extraordinary efforts, from which unhappy effects he has not recovered to this day. His drawings completed, he erected a building at Louisville, Kentucky, to transfer them to the canvas. His object in painting his picture in the West, was to exhibit it to, and procure testimonials from those who were best calculated to judge of its fidelity—the practical river-men; and he has procured the names of nearly all the principal captains and pilots navigating the Mississippi, freely testifying to the correctness of the scenery."

For the American Phrenological Journal.

ARTICLE XXXIII.

TENDENCIES OF PHRENOLOGY UPON THOSE WHO STUDY THE SCIENCE.
BY REV. LUCIUS HOLMES.

I KNOW not of any tendencies of Phrenology upon those who study it but such as are good, and I shall attempt to present only a few of the good results arising from the pursuit and acquisition of this great science.

IT RAPIDLY CULTIVATES THE INTELLECT, AND GREATLY INCREASES THE TASTE FOR KNOWLEDGE.

That workman labors under disadvantage who does but partially understand the instruments by which he is to perform his work. On such a person you would certainly bestow a favor, if you should clearly explain to him the nature of the tools by which he wrought. And when a man distinctly understands the function of each faculty by which he perceives, remembers, and reasons, it is to be presumed he will be more observing, have a more retentive memory, and reason more correctly and forcibly. He will know how to manage his mind, to make it do the most it can possibly perform.

Then again, Phrenology is a CENTRAL science. All that ever has been known or done, is now known or being done, has been and is but a manifestation of the organs upon which phrenological science is based. Therefore, by studying these organs, you begin with central points, from which radiate lines upon which the facts of all science are strung. Hence the student of Phrenology is incited to the acquisition of universal knowledge, and finds in it a vast system of mnemonics to quicken his memory, and aid him in classifying all his ideas. These remarks are not mere abstractions; there are thousands, and tens of thousands, who have testified to the tendency of Phrenology to invigorate, and make more serviceable the intellectual faculties, increase the thirst for knowledge, and lead to its possession. The writer has known several who, up to the time of their commencing the study of this science, were regarded as ignorant persons, of rather weak and sluggish minds, but who are now becoming noted for their sagacity, observing habits, good sense, and general intelligence.

IT STRENGTHENS THE MORAL SENTIMENTS, AND DEEPENS THE EMOTIONS OF A RATIONAL PIETY.

It discloses to man the mighty FACT, that he has moral and religious faculties, and innate sublime sentiments. This is a great revelation to all, and especially to those who have doubted the existence of such primary principles in the human soul, and have hence been wanting in

self-respect, and who, of course, have not engaged themselves intelligently in their methodical cultivation. The moral, religious, and poetic faculties, can only be gratified by what is just and good, beautiful and grand, spiritual, devout, and immortal. These, too, must rule the whole man, and no propensity must be indulged beyond their prohibition. Phrenology positively assures its disciples, that the greatest earthly happiness cannot be realized but by a life which harmonizes with the aspirations of man's superior sentiments. The cry has been raised, I know, that Phrenology leads to infidelity, destroys human responsibility, etc. ; but of whom has it made an infidel ? Or, let me ask rather, how many infidels it has exalted to the possession of a strong confidence in a beautiful system of theology ? How many unsettled, feverish minds, has it calmed into a divine repose ? And do men, when they begin to study Phrenology, seem to have their sense of moral obligation and responsibility weakened ? Are the men most deeply in love with the science, and mostly earnestly engaged in its propagation, those who are best known for their weak regard for principle—for their vices, low habits, or the extent to which they go in fashionable follies ? I trow not.

Again, PHRENOLOGY GUIDES THOSE WHO BECOME ACQUAINTED WITH IT IN THE GRATIFICATION OF THEIR PROPENSITIES.

It points with an infallible index to the legitimate objects of the propensities, and does not leave them to think, as some ignorant and conscientious persons have, that pleasures which are really innocent are mean, low, or sinful. It draws a distinct line of demarkation between what would be a proper and improper, safe and unsafe, harmless or injurious, dutiful and wicked gratification of any propensity, or selfish sentiment, and shows the exact boundary between the sunny territories of innocence and the black regions of sin and death.

No man can regret the time he has spent in the study of Phrenology.

The study of this science ought to be most sedulously recommended to all, and especially to young people.

Those who are engaged in propagating it are employed in a noble work, and the most benign results may be anticipated from the universal spread of the science of Phrenology.

WHO ARE THE HAPPIEST MEN ?—They who live to benefit others—who are always ready with a word to encourage—a smile to cheer—a look to persuade, and a dollar to assist. They are never fearful lest a good trade or an excellent bargain should fall into the hands of a poor neighbor, but the more rejoice when such an one meets with encouragement.—LIFE ILLUSTRATED.

ARTICLE XXXIV.

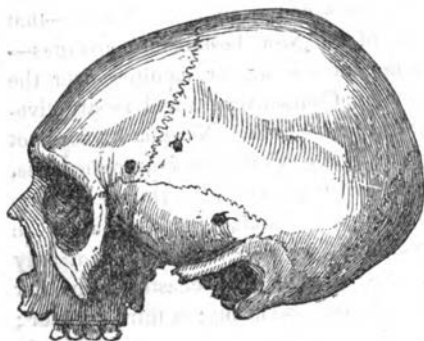
"ILLUSTRATIONS OF THE LAW OF KINDNESS." BY REV. G. W. MONTGOMERY.

THE grand centre of all the doctrines and examples of Christ—that focus to which every page and verse of the New Testament converges—is the LAW OF LOVE—the ascendancy of the higher faculties over the propensities, and especially overcoming Combateness and Destructiveness by Benevolence, instead of salvation by faith. Not that he does not teach the latter, but that the grand finale of all his requirements is, "Love your enemies;" "Overcome evil with good;" "Do unto others as ye would that they should do unto you." Taking his sermon on the mount as a fair summary of Christianity, we find it to consist of only three or four leading thoughts, one of which is chastity; another enjoining truthfulness, and forbidding false swearing; a third, prayer; and the only remaining one, is this law of love, expressed first in blessing "the meek," "the merciful," "the pure-hearted," "the PEACEMAKER," and those who sustain persecution for these virtues. Secondly, in substituting for the eye-for-eye and tooth-for-tooth principle—that is, the law of revenge—that of turning the other cheek, "doing good to those that despitefully use and persecute you," and closing with the great test of discipleship, "By their FRUITS ye shall know them." Why was John the favorite, but because he possessed most of this spirit of goodness which Christ came to inculcate? Why did primitive Christians meekly suffer such persecutions and tortures? Because this patient endurance of evil embodied the great thought—the great example—of their heavenly-minded Leader. And it was the potency of this very principle, mainly, which conferred on this persecuted doctrine that vital power which diffused it thus rapidly, and has perpetuated it till now. And how perfect the concordance of this doctrine with nature's God, "who maketh the sun to shine on the evil and the good, and sendeth rain on the just and the unjust!"

It is truly refreshing when a reverend—a professed expounder of Christ's doctrines—transcending the peck-pint measure of his dogmatic creed, which so few do, comprehends and presents the true essence and spirit of Christianity proper—its SUBSTANCE—in place of its sectarian shadow. The book before us is such a presentation. Of what sect he was ordained we know not—care not. His book shows him to be a true Christian, instead of a canting bigot, and that is sufficient. He treats this heavenly subject worthily, by that most potent of all arguments—FACTS. So high an estimate have we put upon it as to place it upon our shelves.—Price 40 cents. It may be ordered and received by mail,

ARTICLE XXXV.

THE SKULL OF AN INDIAN.



No. 18.



No. 19.

THE above cuts represent a skull taken from the banks of the Merrimack river, near Lowell, Mass.* The circumstances connected with, and the appearance of the skull, leave no doubt as to its being that of an Indian warrior. It presents an inferior intellectual and moral development, with a predominance of brain in the posterior and basilar regions. The faculties comprising the animal have the ascendancy. Firmness is the largest organ of the whole head, which joined to his other strong feelings, in the absence of reason, would make him very set, if not stubborn and unwilling to listen to others.

He has very large Cautiousness, indicating a great amount of watchfulness, suspicion, and care. Self-Esteem large; he must have had much native pride, dignity, and desire to take the lead and assume the responsibility. Combativeness was large, giving strong powers of resistance and self-defence, which, joined with his strong social and parental feelings, would dispose him to fight for friends, children, and home. It may possibly be, that he was killed by the white men while thus fighting. His only redeeming traits of character are of a social, domestic nature; still, he has not sufficient moral and intellectual capacity to guide these feelings, for he lacks both conscience and sympathy; was neither grateful or kind. His spiritual sense was also weak; must have lived in a rude state, because he had neither ingenuity to make, or judgment to plan. He has not, however, large Destructiveness, Secretiveness, Alimentiveness, and Acquisitiveness, consequently he was not so cruel, selfish, and deceitful, as many in the barbarous state.

* Presented to the Phrenological Cabinet by a gentleman in Concord, N. H.

His perceptive faculties are fully developed, indicating good powers of observation and memory of events.

The three holes represented in the cut, exist in the skull, and were the cause of his death, as it is evident that he was shot, there being three corresponding holes on the opposite side of the skull.

ARTICLE XXXVI.

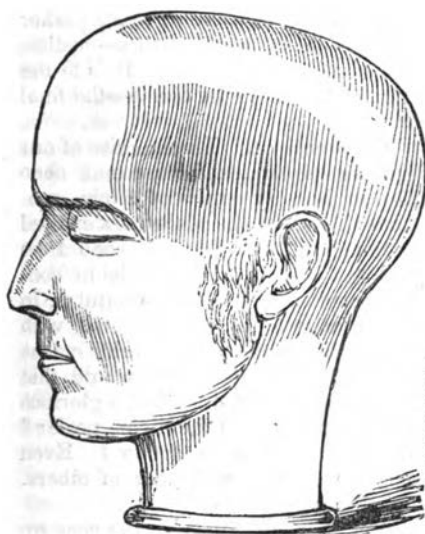
BENEVOLENCE: ITS DEFINITION, LOCATION, FUNCTION, ADAPTATION, AND CULTIVATION.

"It is more blessed to give than to receive."

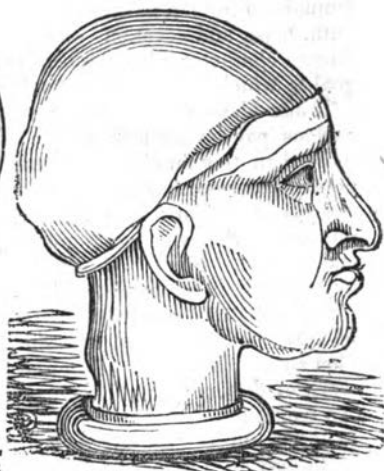
KINDNESS ; HUMANITY ; desire to make others HAPPY ; an ACCOMMODATING, NEIGHBORLY spirit ; SYMPATHY for distress ; a SELF-SACRIFICING disposition ; PHILANTHROPY ; GENEROSITY. Located between Veneration and Human Nature. It is very large in Gosse, but small in Gotfried.

LARGE.

SMALL.



No. 20. GOSSE.



No. 21. GOTFRIED.

LARGE Benevolence delights to do good, and gladly makes personal sacrifices to render others happy ; cannot witness pain or distress ; and does all it can to relieve them ; counteracts selfishness, and manifests a perpetual flow of disinterested goodness.

SMALL Benevolence allows the other faculties to trespass upon the rights of others : is callous to the woes of others ; does few acts of kindness, and those grudgingly ; and allows selfishness.

Happiness is the one constitutional product of humanity—of creation—the only legitimate function of every organ and faculty of man, of all that is or can be.

Nor is divine goodness the ulterior end of all things merely ; but this happiness-creating element is also found stamped upon the human soul. Man is both a sentient being, capacitated to enjoy and suffer individually and also so inter-related to his fellow-man, as to be capable of enhancing the happiness and diminishing the miseries of mankind. If he could experience neither pleasure nor pain, or if all were isolated from all, so that they could neither communicate nor receive good, Benevolence would have been out of place. But it so is, that man can both enjoy and suffer, and also promote the happiness and assuage the miseries of his fellow-men, and of brutes.

To this ordinance of nature, Benevolence is adapted, and adapts man. Without it, man would be perfectly callous to the sufferings of others, and hence comparatively unrestrained from causing pain and even taking life, which Combateness and Destructiveness would prompt him to do, whereas this faculty makes him shudder to cause suffering or death. Without it, our world would be one vast Golgotha of anguish. Not one good Samaritan would be found in all its borders ; but this humane element dresses wounds caused by violated law, and pours the oil of consolation into the troubled soul. Nor can words express the amount of human happiness which flows from the exercise of this faculty. From no other fountain of human nature more. Great as are the moral virtues—justice, faith, hope, and devotion—the greatest of all is “CHARITY.” It is to the human character what the benevolence of God is to the divine—the final goal to which all the others tend.

It also blesses GIVER “even more” than receiver. The exercise of our various powers confers all the happiness we can experience, and none more than this faculty. Its exercise, in the very nature of things, renders its possessor happy, while selfishness interdicts one of the most exalted enjoyments of our being. Hence, though all our faculties should be cultivated, Benevolence, more than almost any other, should be in constant action. Shall God promote the happiness of all his creatures, in every work of his hands, and shall not man, too, be “co-workers” with him ? Shall we receive a constant outpouring of every conceivable means of enjoyment from him, and shall we not do by others as we would that God should do by us ? Allowed to be partakers with him in this glorious work of disseminating happiness, shall we not accept the divine proffer ? An example thus set us by Infinite Goodness, shall we not follow ? Even in order to secure our own happiness we must seek that of others. “Blessed are the merciful, for they shall obtain mercy.”

And that we may never lack opportunities of doing good, “the poor we have always with us.” Yet how negligent we are of the duty we owe them ! We have indeed provided poor-houses for them ; but many will suffer most direfully before they will consent “to come upon the town.” Such are often the most deserving, and should be sought out and aided in some delicate way, which shall not wound their pride. Public institutions can never take the place of private charity. We must do good in PERSON, and from LOVE of it—must feed the hungry, clothe the naked, visit the sick, and scatter happiness wherever we go, with our OWN HANDS. This alone exercises Benevolence, and secures its reward.

Yet we can often do great good without giving money. We can frequently help the poor far more effectually by helping them to help themselves, than by direct donations. Indeed, the latter way is by far the best. The Quaker method of supporting their poor is as efficacious as admirable, and should supersede poor-houses. Employment should be furnished to those who are able and willing to work, and they paid liberal wages. This taking advantage of their necessities to "grind their faces," is outrageous. Rather pay them over than under the real worth. Let those who own land give the needy an opportunity to raise their own produce, and thus encourage industry. This giving to mendicants, of whom you know nothing, often subjects the donor to imposition, as well as injures recipients, by furnishing them with the means of getting drunk, and the like. There are always enough whom we know to be deserving.

The London Times, after arguing the utter folly of attempting to feed all their poor by donation, urges one most noble suggestion—that those gentlemen's immense parks, now rendered comparatively unproductive by being kept for hunting grounds, be made accessible to the poor, so that they can raise thereon the necessities of life. To prevent the tillage of land while human beings are starving for what they would, if allowed, raise upon it, is utterly wrong. The earth is the common birth-right of all God's children. Every member of the human family has an "inalienable right" to food, and the means of procuring it—that is, if he cannot attain it without, to the use of as much land as will give him his "daily bread." This fencing in land from the famishing, for pleasure-grounds merely, and putting in the pocket of exclusiveness deeds of thousands of acres on which to speculate, is an outrage on human rights—is robbery on a great scale. As well speculate in the air of heaven, and let those suffocate who cannot buy it at exorbitant profits! Buy the privilege of LIVING! Western "squatters" are right. The public lands should be free to occupants. Grant this, and we should have no poor, for it would render produce cheap and wages high.

Planting fruit-trees by the way-side, and in unoccupied land, and allowing the poor to gather their own fruit, and sell the balance for grain, would subserve a similar end. Providing for the necessities of the poor would also banish most CRIMES, as well as wretchedness, and thus save the enormous expense of courts, prisons, and lawyers. Poverty is a prolific parent of robbery, burglary, murder, etc.; and a generous public spirit and provision for the poor would remove all excuse, and also bind all so cordially to all, in the strong bonds of brotherly love, as effectually to suppress most forms of wickedness. Kindness will convert the most hardened into good members of society. The SELFISHNESS of society provokes most of those outrages on its laws and peace which we try to arrest by punishment, but in vain.

Public pleasure-grounds, and as much community of interest as possible, will also facilitate this result. Let the grasping rapacity of the rich be interdicted, and a general good feeling between all classes take the place of existing animosities and impositions, and crime would be almost banished. We begin at the wrong end. Men can be coaxed to be good better than driven.

Especially should professing CHRISTIANS, like their great Exemplar, "go about DOING GOOD." But do they? Should such ride in splendid

carriages, live in princely palaces, amass fortunes, and then despise their poor fellow-beings, BECAUSE of their poverty? Away with this I-am-better-than-thou-because-I-am-rich Christianity! Hot ice is not more impossible than for such to gain his favor, while they violate every doctrine he taught, every practice he enjoined. On the day of Pentecost "they had all things common," and "went from house to house breaking bread and giving alms." Would that we had more Christianity and less pretensions. And let us all do whatever good we can in all the walks of life—not merely by relieving human wo, but especially by that kind, humane conduct and carriage which this faculty always produces.

Yet acts of individual charity by no means constitute the widest or most profitable field for the exercise of this faculty. Men have MINDS as well as bodies. We can often benefit the rich even more than the poor. Nor by condolence merely—often a source of great relief and comfort—but by REFORMING them. Mankind, from being thus wretched, are destined to become inconceivably happy. Every evil is to be done away, and every human power to enjoy developed. This progressive doctrine pervades our work. But all this is to be brought about by MEANS. And those means must be used by MEN. These are the largest fields in which to exercise Benevolence—fields all whitened for the harvest. Individual charity only lops off now and then a twig of the great tree of human wo. We can and should lay the axe at the root. Thus, though feeding and clothing a few of those wives and children brought to want by intemperate fathers and husbands, may do good, yet to prevent this misery-generating traffic, and render the inebriate temperate, would do infinitely more; because the labors of the reformed father would then provide for them far better than private donations, and at the same time render them inexpressibly happy in the restoration of their father and husband to their affections. Nor should we slumber over such public misery-breeders, but resolutely attack and demolish them. And thus of many other evils and their causes.

Our world is full of like causes of depravity and wo. And these causes must be removed. And every one of us is under a moral obligation to do all we can to obviate them. To sleep over this glorious work is sinful; to engage in doing it is the greatest privilege of mortals. And to do it, men require, more than any thing else, a knowledge of the causes and cure of their miseries; and we should all embrace and make every possible opportunity for obtaining and diffusing this knowledge. The glorious field of human reformation, now all white for the harvest, we should all labor with our utmost endeavors to gather.

Special pains should of course be taken to develop, by constant cultivation, so important a faculty as this in the young. It is small till about the second year, because nature will not spend her energies in developing it till they are old enough to do good with it; but from two years old upward, it becomes one of their most prominent organs. Hence they should be pleasantly requested to do those numberless little errands and favors which so effectually promote the happiness of all around them, and in the doing of which they take so much pleasure. They delight in action, and love to oblige, and these little runs gratify both. Their natural pleasantness and good nature, and that gushing fountain of disinterested Benevolence, which flow forth in every action and feature of lovely childhood, and shed so much happiness on all around, should by all means

be encouraged, both for their own sakes, and that, when grown up, they may bless all around by their goodness, instead of curse all by their selfishness. To secure so desirable a result, various simple yet efficacious expedients may be devised, among which kindness to *THEM* stands first. Benevolence excites Benevolence; so that every favor you do them, provided your manner is also kind, awakens this divine sentiment in them. Evince a deep and permanent interest in their welfare, and a disposition to gratify them whenever to do so is proper, and, depend upon it, they too will always be good to you and to all around them.

Also encourage liberality in them, and see that their generosity is amply rewarded. Give them things and encourage their sharing them with each other. Especially show them how much more they *ENJOY* what they divide. When they refuse to give, show them how unhappy their selfishness renders them. Give them a full supply, so that they shall not want, even if they are liberal. Be generous to them, and they also will give freely; but stint them, and they will give sparingly and grudgingly. Mothers especially should improve those thousands of incidents furnished by their plays for developing this faculty.

Above all, take special pains not to let them witness animal butchery. Send them from home killing days, if such days must come. Yet many boys are allowed even to go from home to witness it. At first they always shudder at the sight as something most horrible, and so it is. A girl in whom Benevolence is large, on seeing a calf going to be slaughtered, besought her father to buy it in order to spare its life, which he gratified her by doing. She never allows herself to taste animal food, because its consumption augments its slaughter, the thoughts of which she cannot endure.

Nor should adults sear their Benevolence by witnessing or perpetrating such slaughter, because this arraying Destructiveness against Benevolence, blunts the latter. The naturally large Benevolence of a friend of the author, who resided near a place of animal torture, was so wrought up by their piteous groans, and by the blows with which they were beaten while dying, so as to make their meat tender, that he finally remonstrated with the butcher, but to no effect. At last, he threatened to make *HIM* groan, if he heard any more such bellowings in his yard, and in a manner so determined as to put a stop to them. He would not suffer his own Benevolence or that of his family, to be thus calloused.

Shooting birds is, if possible, still worse: because, though their sufferings are short, yet such wanton destruction of these happy, harmless songsters, sears the gunner's Benevolence. Hunting birds exerts a most pernicious and hardening influence on boys. Besides, why deprive us of the pleasure of listening to their sweet warblings? They also preserve vegetation by devouring worms. Probably, an abundance and variety of birds would destroy the insect of late so detrimental to the wheat, potato, and other crops. Wrens, when bee-hives are elevated, go under them in the mornings, and consume that fatal enemy of these sweet-collectors, the worm. All wanton destruction violates benevolence, and must therefore be injurious in all its effects. He is practically inhuman, who 'needlessly sets his foot upon a worm.'

If it be objected, that to kill wild and noxious animals, hawks included, is necessary to human happiness, the answer is, that nature causes them to retire at the approach of man; and this saves the wear and tear of

Benevolence in killing them. Still there is less, if any, objection to their destruction ; but robbing harmless birds of life, just from love of killing, is most barbarous.

Though this faculty cannot be too powerful, provided it is rightly directed, yet it is often exercised most injudiciously, so as to do much more harm than good. How many have failed, ruined their creditors, and beggared dependent families, by lending, endorsing, and yielding to sympathy, in opposition to judgment ? How much more good they could have done by spending their money otherwise ! Those who solicit help most urgently, too often deserve it least. Give, but let it be judiciously. But never endorse. If you have a surplus, GIVE it outright, and lend only what you can afford to lose. Rather give to the needy than lend or endorse, except in extreme cases. Govern this faculty by intellect, and be just before being generous.—SELF-CULTURE.

ARTICLE XXXVII.

NOTES ON FASCINATION. BY JOHN B. NEWMAN, M. D.

"CASES OF INHALATION OF ETHER IN LABOR. By WALTER CHANNING, M.D." 12mo. Pp. 44.

To those who look for the time in which there shall be no more sickness, and when our earth shall be freed from pain and death, tidings like those conveyed in Dr. Channing's pamphlet are most refreshing and acceptable. The curse denounced against woman—"In sorrow shalt thou bring forth"—has been greatly aggravated by her own artificial habits ; and where these have not as full sway in some cases as in others, the difference in the result is clearly perceptible. While in South America, I was once conversing with a lady in her own house, who retired, and again entered the room in less than an hour, having in that interval increased the number of her family by the addition of a son. George Combe, quoting Allison, observes, that, "in Scotland, it is not unusual to find women engaged in reaping, retire to a little distance, effect their delivery by themselves, return to their fellow-laborers and go on with their work during the remainder of the day, without any other change of appearance than that of looking paler and thinner." Mr. Laurence also tells us that "the very easy labors of Negroesses, native Americans, and other women in a savage state, have been often noticed by travelers. This point is not explainable by any prerogative of physical formation, for the pelvis is rather smaller (by itself an unfavorable circumstance) in these dark-colored races, than in the European and other white people. Simple diet, constant and laborious exertion, give to these children of nature a hardiness of constitution, and exemption from most of the ills which afflict the indolent and luxurious females of civilized societies. In the latter, however, the hard-working women of the lower classes in the country, often suffer as little from childbirth as those of any other race. *Analogous differences, from like causes, may be seen in the animal kingdom.* Cows kept in towns, and other animals deprived of their healthful exercise, and accustomed to unnatural food and habits, often have difficult labors, and suffer much in parturition." Stevens, speaking of the Araucanian Indians, says, that "a

mother, immediately on her delivery, takes her child, and, going down to the nearest stream of water, washes herself and it, and then returns to the labors of the station."

I instance such cases for the purpose of overthrowing an objection, which I find has much weight with many, even with those most interested in the matter, that, in consequence of the curse pronounced on Eve, it is wicked to relieve the pains of labor. It is easy to show that her daughters bring on themselves most of these pains, and that where Nature is allowed her own way they are immeasurably milder and of less continuance than is generally supposed. Nay, more, that a strong probability exists that the penalty is gradually being removed; for, as Paley says, "the world abounds with contrivances, and all directed to beneficial purposes. Evil no doubt exists; but it is never, that we can perceive, the object of contrivance. Teeth are contrived to eat—not to ache. Objects of contrivance to produce pain and misery are never found in the works of nature. No anatomist ever discovered a system of organization calculated to produce pain and disease; or, in explaining the parts of the human body, ever said, This is to irritate; this to inflame; this duct to convey the gravel to the kidneys; this gland to secrete the humor that forms the gout," etc. And so in labor, in which process the time is yet to come when it will be as free from pain as breathing.

Dr. Channing gives the detail of seven cases of the inhalation of ether in labor, in three of which delivery was accomplished by means of instruments: all were entirely successful. In his preface, an account is given of a lady who was seized with a severe pain about the root of an incisor tooth, which had been cut off seven years before, and to which a tooth had been attached by means of a pivot. The pain became so intolerable that the tooth was removed; but no relief afforded. The common remedies were tried without effect. On the third day the pain ceased, severe vomiting ensued, complicated with strong cramps; this state continuing for eleven hours, and the lady rapidly sinking, Dr. C. was called in; ether was prescribed, with the happiest results, and an eventual cure.

Dr. C. says that he "looks back on the trials of ether with entire satisfaction, and the deepest pleasure. The ether did just what was looked for from its use. It did it at once, with no circumstances of embarrassment or difficulty. When its influence was no longer needed, its effect passed quietly away, and left a repose, a continued sense of relief, which in an equal degree and like kind he had never witnessed before."

As the pamphlet so well repays perusal, all interested in such matters should not fail to procure a copy. It would not be proper in this place to particularize the cases—a few general remarks sufficing to give an idea of the work.

In one case, "great reluctance was expressed to the use of ether. 'It makes me drunk, and I will use it no more.' Upon being asked if she suffered as much as before inhalation, she answered 'No;' but on the contrary, said she was much comforted by it; and when the effects passed away, and suffering increased, she inhaled it again. The case terminated very happily to mother and child." In another case, "the agency of the ether was very important; it stopped pain and suffering, thus checking threatened prostration. It would also seem to have made labor shorter, for, in *two hours* that was accomplished which whole days did so little to advance; in this way doing excellent service in diminishing exhaustion or further waste of power."

With Mrs. W., "its use was continued nine hours; but, except the first and last inhalations, nothing like its full effect was manifested. The patient managed the use of it herself, asking for it when she thought it was needed—namely, when a pain was coming on—and then threw it by her as soon as she felt its influence approaching. Again and again she assured me that her sufferings after etherization were as nothing compared with her former state, and that the last pains were not felt at all. There were misgivings among her friends as to the expediency of its use, for they knew she had formerly suffered from head-ache; but this was never stated to me. She had suffered also from pain in the region of the heart; but of this also I knew nothing. It is suggested that it will always be well to learn if peculiarities exist in patients, or if morbid predispositions may be supposed to belong to them. In this case, however, nothing occurred for a moment to disturb the feeling of the entire safety of the patient. There were startings, exclamations, and projections of the arms, on the first exhibition. 'I am dying! I am dying!' she exclaimed. Excitement soon passed by, and a pleasant calm succeeded. The expressions were now of pleasure only. 'How beautiful! how beautiful!'"

Dr. C. mentions the funnel-shape as a convenient form of sponge for inhalation. "It may be large enough fairly to receive and cover the nose and mouth, reaching to the lower eye-lids, and edge of the chin. At the first inhalation, some cough or slight suffocation may be experienced. Remove the sponge a little, and approach it slowly to the face, and there will be no further trouble in continued inhalation. About four ounces of ether were used in one case—not a third part of the quantity first employed. One who has made much use of ether in surgical practice, says that he covers the sponge with a bit of cloth or folded towel. Another covers it with a cup or saucer. Whatever may be used, it is very important that it does not prevent atmospheric air entering the lungs along with the vapor. A portion only of the sponge should be covered; the air will find its way through the uncovered edges. The sponge is to be removed as soon as the effects of the ether have been produced. This is at once learned by speaking to the patient, bidding him open his eyes, etc. The state is so obviously different from what existed before the sponge was applied, that the observer can hardly fail to make it out. Afterward, the effect may be continued, if need be, by very short or slight applications of the sponge."

It should not, however, be understood from all this, that ether never fails, or is never injurious: in the words of Dr. W. T. Smith, "I know it is ungracious to take the part of an alarmist on such a question, but many fatal cases have occurred after operations in which etherization was practiced. The patient, who underwent the cesarean operation, died; another patient on whom extirpation of the eye-ball was performed, sank; a clergyman whose leg was amputated never rallied; two of the women delivered under the influence of ether, by Baron Dubois, subsequently died; and a fatal collapse occurred in a woman from whom a tumor was removed," etc. Besides these serious results, there are several minor troubles; among others, difficulty in obtaining the article pure; and also the saturation of the atmosphere about the patient with it. Dr. Channing says, "Was there not danger of an explosion, had a candle or lamp been brought into this atmosphere? I have heard of experiments which were designed to prove this fear groundless, but have not seen them, and should be

unwilling to act in accordance with them. In the knowledge that equal parts of the vapor of ether and atmospheric air produce a compound as explosive as oxygen and hydrogen, he who uses ether at night should be most cautious to keep a lighted lamp at a distance from the patient. As engagements of this kind occur so frequently at night, this may sometimes be an inconvenience, preventing as it does an examination of the patient's countenance, which it is so desirable to do; but we had better lose such opportunity than incur the least risk of an explosion of the gas."

The objections against its use will not, however, prevent its employment until the profession find a superior means of relief from pain; one which cannot be adulterated, from whose exhibition no unpleasant effects can arise, and which is ready for use at any moment, requiring neither cup nor sponge to contain it. Such a remedy they have ready at hand in fascination, to usher in the universal practice of which is, I think, the mission of ether.

Ether, in many particulars, resembles fascination in the peculiar impression it produces on the life-power; seeming, too, as does the ether, to draw a dividing line between animal and vegetable life. In January of the present year, M. Danos stated to the Académie de Médecine, at Paris, that he had been led from some experiments to believe that ether possessed a power of inducing catalepsy (trance). M. Malgaigne recommended to the attention of psychologists the fact, that, "in most cases it appeared as if the seat of sensation for pain was different from the seat of ordinary sensibility. Many patients retained perfect consciousness, understood what was said to them, answering correctly, but feeling no pain. It really appeared to him that there were two centres of sensation." The London Lancet, commenting on this statement, says that it requires confirmation by other observers. Dr. Channing confirms M. Malgaigne. "Let it be especially borne in mind that insensibility to pain, a perfect unconsciousness in regard to suffering, may be present, while the patient may be perfectly conscious of other things, namely, of persons about him, what is doing, etc. This is what makes it one of the most curious facts in etherization, and demands the special notice of the practitioner. The application of ether to labor has been made, because its fullest agency does not interfere with the involuntary agencies of the womb, on which delivery depends." Cases similar to these can be found in my work on "Fascination."

Having shown the similarity in the mode of operation of ether and fascination, I will instance a case of the immense superiority of the latter, and that, too, in obstetric practice. Newnham, speaking of the relief afforded by fascination, in disease, "notices the indirect testimony given of its efficacy by a writer, who, in perfect simplicity, and in entire unconsciousness of the remedy he was employing, wrote a few years since a history of its beneficial agency; we allude to Power's New Principles of Midwifery. His grand position is, that the pain of parturition may be much mitigated by friction; and under certain circumstances the whole process may be accomplished without pain, if that friction be properly applied. 'The length of time required to produce the desired effects will be found different in different cases, according to the nature of the exciting causes; and in some the improper action will be removed *almost INSTANTLY*, and, as it were, *by a miracle*—so that a case, which has been protracted for the greater part of a week, under the most intense suffering, with-

out the least progress, has been happily terminated in fifteen or twenty minutes from the commencement of the friction.' Again, 'it is a feature of no small importance in the effects of friction, that those patients in whom it has been used, in every instance recovered with *remarkable celerity*, although, in previous parturitions, where it was *not* employed, they had sustained *much subsequent illness*, and very protracted recoveries.' Lastly, 'experience has proved that friction is not so *efficacious when applied with the palm or flat part of the hand*; the better mode of applying it is *WITH THE ENDS OF THE FINGERS* applied together so as to form the segment of a circle, and moved over the part to be rubbed in much the *same way as the sound is elicited from a tamborine*.' Here, then, we observe, first, the author's ignorance of the remedial agent he was employing; secondly, his testimony to the immediate effect upon the process of parturition; thirdly, his evidence to the remarkably rapid recoveries of his patients; fourthly, his beautifully defined method of employing fascination—not with the *palm of the hand*, which would really be the *best frictional agent*—but with *THE TIPS OF THE FINGERS*, which *form the best medium of transmitting nervous emanations*; and, fifthly, the independent and irrefragable evidence thus afforded to the power of fascination, by one who has no idea of the *thing*—who fancies he has made a new discovery, and reasons as if the whole process and result depended upon friction."

A PATHOLOGICAL FACT.

MR. FOWLER:—Dr. D. D. Fisk, of West-Killingly, Conn., related to me, yesterday, a case which came under his observation, that I think is very interesting and instructive. By his permission I report it for the Journal.

Being called on a professional tour to Shootsbury, Mass., on the 22d September, he was there asked to prescribe for a Mrs. Fisk, whom, they said, was afflicted with nervous affections. As soon as she was introduced to him, and had taken off her bonnet, he noticed she had immense organs of *Marvelousness*, *Reverence*, and *Conscientiousness*. Going up to her, and placing his hand upon the top of her head, he observed that it was almost burning hot—*Reverence* being perhaps most inflamed. He remarked to her, that she devoted most of her time to religious exercises—reading the Bible, prayer, exhortation, attending meetings, etc.—and that she had visions, singular impressions concerning duty, and often thought she saw the Saviour, heard voices from Heaven, etc. To the truth of these remarks, she and her friends assented, saying, "It is just so." She said, she had often retired to rest, when she would become so impressed that she would rise, spend an hour or more in prayer, and then it would be revealed to her that she ought to go and exhort some neighbor; and she had often gone, in the storm as well as in the night. Sometimes, when she reached her neighbor's house, her resolution would fail her, and after lingering around the door, she would return, feeling awfully guilty for the neglect of duty.

Doctor Fisk told her, he could do nothing of consequence to cure her of her tremendous, and most dangerous nervous excitement, unless she stopped reading her Bible, praying, reading religious books, attending meetings, talking with her minister and deacon. One of her most substantial neighbors remarked to him, in a low tone, that "such advice was exactly what she needed, but some of his neighbors would look at him as an emissary of the devil, come to steal away the woman's soul."

He prescribed some simple remedy, and pointed out to the woman and her friends what led him to make such observations.

LUCIUS HOLMES.

ARTICLE XXXVIII.

PROGRESSION, A LAW OF THINGS—ITS APPLICATION TO HUMAN IMPROVEMENT, COLLECTIVE AND INDIVIDUAL. THE FRENCH REPUBLIC.

LAST 4th of July, the Editor delivered an address on "Republicanism—its value, power, evils, and improvement"—in which, after showing that progression was written upon the very constitution of universal nature, and had been improving our race from its earliest records, all along down to the present era, and that existing commotions were only the mighty throes of this omnipotent law of nature, he applied it particularly to governments; first, by showing that every succeeding century, since the founding of tyrannical Babylon, had witnessed a gradual weakening of despotic power, and an approximation toward the liberty of the masses, down to the founding of our own government—the youngest, and also the best on earth. He then showed, how much more rapidly we had progressed than England; in property, population, and every element of national prosperity and greatness; notwithstanding that she so far surpassed us in the start, besides engulfing the labors of most of the Eastern world; assigning, as the reason, that while the crown and aristocracy of England consumed most of the earnings of the masses, in the form of taxes, duties, etc., Republicanism gave her sons most that they earned, and thus powerfully stimulated exertion, enterprise, and the increase of the means of comfort.

On this simple, but effectual principle, he founded the prophecy, that if we were true to the genius of liberty, we should be the arbiters of the whole world, in a commercial, agricultural, moral, intellectual—in EVERY point of view—and that, besides bringing the world at our feet, republicanism would free Canada in twenty years, and in fifty, would render even the British throne—now incomparably the most stupendous and powerful governmental structure in the world—a sounding brass, with the mere form of authority, but shorn of its reality; or else would batter it to pieces, and scatter its dust to the winds. So thoroughly, he remarked, had the spirit of liberty—the desire and determination for self-government—caught from the altar of Republicanism, thawed the masses frozen by despotism, and lighted their path toward freedom, that that old throne retained only a part of its ancient prerogatives, and even this part but by the FREQUENT SURRENDER OF ONE AFTER ANOTHER OF ITS ARROGATED PREROGATIVES. This point he illustrated by the following anecdote:

A mother riding in winter through a forest, in the north of Europe, accompanied by her children, was attacked by a pack of wolves, which crowded so fiercely upon her—now springing upon her horse, anon jumping into her sleigh, and threatening immediate destruction to them all—that they were upon the very verge of indiscriminate and immediate slaughter, as a last resort, hit upon the shocking, but only alternative, of throwing one of her darling children overboard, in order to gain time by retarding the wolves. But this taste of blood only increased their fury; and again overtaking her, and threatening instant death to all, she was again compelled to throw over another, and then another, till her last loved one had been devoured.

So with the British throne and privileged classes. The only tenure, he remarked, by which even now they retain their ancestral prerogatives, is CONCESSION after concession to the demands of the people, which are annually becoming more and still more imperious. Peel saw this, and yielded up one of the royal bantlings, in the form of the corn-law. Other concessions must soon follow; otherwise the people will rise in their power, and break the regal yoke in pieces. Similar predictions were made of all Europe; and embraced also Turkey, India, and even China. How completely do the recent revolutions in Europe accord with this prediction, except that they have occurred much sooner, than in the address of the Editor was anticipated!

Readers of our articles on Republicanism will remember the importance we have attached to REPUBLICANISM. We have called it "the great salvation" of our race—physically, intellectually, and morally. We rate the declaration of our Independence as the SECOND great event or era of human destiny. Many look upon the French revolution as the great turning point in human affairs. We say, No; it may be even greater, considered separately, than our own, yet it is only one of the millions of legitimate effects produced by ours. As every improvement in the application of steam to machinery, however great in itself, is a mere trifle compared with the first conception of this great idea, and only a child of such conception—as every advance in astronomy, since the discovery of that great law of celestial revolutions, is but the amplification of the first grand idea—so the French revolution, and the tottering and the downfall of dynasty and throne, in such rapid succession, are only an amplification and extension of that grand principle of self-government, conceived and executed by our puritan forefathers. Indeed, and in truth, they regenerated the whole world. They deposited the powder, laid the train, and set it on fire. True, it burned slowly; so long was the explosion in taking place, that nearly every one of them have slept with their fathers; but its very slowness is the secret of its power. The despots of the old world, ate, slept, reveled, in comparative security. They indeed saw the smoke of the igniting torch, and felt an internal consciousness that some terrible catastrophe threatened them; and hence poured out the vials—BARRELS—of their wrath, upon our republic—that firebrand which was igniting the magazine of their destruction. What, that aristocracy and malignity could say—could do—against our institutions, have they not said and done? But, as "whom the gods would destroy they first make mad," so, intoxicated with unnatural powers and prerogatives, they abused them more and more, and thereby hastened their overthrow. Mark and remember the fact, that it was the DESPERATION of the people, caused by the abject vassalage, and the universal robbery of the people, which overthrew the French throne, and is now hurling to the ground the tyrannical institutions of king-craft and aristo-craft. And as that explosion is the loudest, and does the most execution, in the rock which is the hardest, so the tearing to tatters of every thing in any way related to monarchy, will be proportionate to those unheard-of aggressions with which kings, nobles, priests, police, tax-gatherers, and the entire hoard of monarchical satellites, have ground their forlorn subjects into the very dust of subjugation and misery. But now, that their deliverance has been effected, with what exultations do the people rejoice! Oh, it does the republican soul good to witness their gambols, and participate in their universal joy! Our independence celebrations are hollow and soulless,

compared with the almost frantic revelings of their wildness of joy. As we little appreciate the value of breath, food, and health, till deprived of them, so our liberty rejoicings are icy coldness, compared with theirs. For proof of this, look at the perfect adoration with which most foreigners—the “privileged classes,” of course, excepted—worship our institutions. I was first struck with this, on becoming intimately acquainted with some Germans, who had fled from the oppressions of their cruel father-land, and tasted, in contrast, the sweets of political liberty. I extended these observations to foreigners generally, till I became satisfied, that they are by far the truest friends of liberty in this country, and if our liberties are ever endangered they will spring first to the rescue. Indeed, I have trembled for my country, when I see what outrageous games our rascally politicians are playing upon their blind, bamboozled adherents; yet I felt that the influx of foreigners, who had tasted the sweets of liberty, after having drank thus deeply of the dregs of oppression, will prove our salvation. But a new star of promise has now risen. We have given liberty to France, and signed the Declaration of Independence for Ireland, for Scotland, for even England—for every kingdom, nation, and tribe, under the whole heaven. The decree has gone forth. Henceforward, the world is free. Republicanism HERE, has undermined not their thrones merely, but their church and state monster, their insatiable horse-leech taxation system, and ALL the prerogatives of the privileged orders. All that now remains is the mere execution of these mandates, and that will not long be delayed. THE NEW WORLD HAS SAVED THE OLD, AND THE OLD WILL NOW SAVE ITS SAVIOUR. France will soon have a FAR BETTER government than we have, and thus teach us practically how to remodel ours. THE ICE OF THE PAST IS NOW COMPLETELY BROKEN UP. The sun of republicanism has THAWED OUT THE MASSES, has swollen the great river of human progression, has set the ice-cakes of feudal institution in violent commotion—is now bearing them proudly, irresistibly, to the ocean of one common brotherhood, and at the same time melting them into the same fraternity with the many. And those proud old families, personages, and sceptre-bearers, who will not melt, WILL SOON BE BROKEN IN PIECES and ground to atoms. Nothing can now arrest—nothing even retard—that complete revolution which is now regenerating our race, and ushering in the millennium. And woe to all who attempt such arrest. England will doubtless try her best, but her very trial will be her overthrow. If she would throw over one after another of her royal bantlings and aristocratic usages to the people, she might hold on, for a time, to some of the lesser ones; yet I hope—I know—she will not. She is now reckoning without her host. That old throne has perpetuated her tyranny and usurpation, by an amount of sagacity employed by no other nation on earth. Her greatest stroke of policy, was the borrowing from so many of her own subjects the money which constitutes her national debt, and thereby appealing most powerfully to the INTEREST and POCKETS of millions, to uphold the government, in order that they might secure their interest and principle. Yet even this appeal will not now save her. Her death-warrant has been signed, SEALED, and DELIVERED over to her executioner, and now awaits only those delays incident to the erection of the guillotine for so august and so dreadful a monster. How long a respite will be given her, depends in part upon her bearing in this crisis, which is now just opening upon her. If, as I pray she will, she pursues that proud, arbitrary,

people-scorning, and murderous policy, which her recent demonstrations against the Chartists indicate as her policy, she will be dashed in pieces like a potter's vessel, and her imperial queen will be a crownless subject WITHIN TWO YEARS. THE GREATER HER TYRANNY, THE SHORTER HER REIGN. Let her concede to her subjects whatever they may demand—let HER consent to become the subject of her sovereign people—and she may hold on, yet a few years, to many regal emoluments and prerogatives. Let her throw over her children, one by one, to the clamors of the masses, and she can retain a few of them for a time. A change of ministry, a conciliatory policy, a prompt response to the demands of the masses, a curtailment of her extravagances, a severance of church and state, rigid entrenchment, and compelling her aristocracy to pay deference and tribute to her mighty many, would postpone her execution, and leave her to die a powerless prisoner in the palace of the Stuarts; but just as surely as she fires upon the people, just so surely will they rise up, in their resistless might, and put her down—her throne, I mean, not her queen merely. And then, woe indeed to her aristocracy. Once in arms, the people will make a clean sweep. All those ancient usages of the "upper crust" will be torn to tatters, and every perquisite they have enjoyed—every thing which savors of hereditary aristocracy, will be hunted up and shot down. Already, the people are lashed up to the breaking point. Her third day of grace has come, and even the three-o'clock hour of protest. Let her fire one gun—shed one drop of blood—and her reprieve will be utterly hopeless. Already is the die cast, in those arrests for treason she has just made. She tries, and especially executes Mitchell and others, at her certain peril. Their death-warrant will also be hers. Most of us will hear the mighty crash of that stupendous structure of tyranny and blood; and when she falls, our race is indeed redeemed. Human progression will then run the appointed destiny of ameliorating the woes, and elevating the character of our race, with locomotive velocity. God speed this day of days. England's lords, do your worst, and you will do your best. Be inflexible, that ye may be broken in pieces the more easily and effectually. Bend cheerfully, and at once, into the very dust, and you may possibly be allowed to live a little longer.

We designed to have treated of the French republic, its probable fate, etc., in this article, but our number is too full to allow of the requisite room. We must wait for another number:

CONTINUITY, FIRMNESS, AND CONNUBIAL LOVE, ALL LARGE.

On Saturday, at 7 o'clock, P. M., at the Church of St. Martin, says the Attakapas Gazette, a very uncommon and interesting ceremony took place at the foot of the altar. It was the youngest couple imaginable receiving the marriage sacrament. The groom was ninety-two years of age, and the bride, with white robe and white veil, had entered upon her second century; that is to say, she was 101 years of age. Both, without any serious infirmities, kneeled down, and made their first communion. A marriage promise had existed between them for the last sixty-five years.

MISCELLANY.

PHRENOLOGY IN BOSTON.

To the many and urgent solicitations of the citizens of Boston, continued ever since 1844, that the Messrs. Fowlers would repeat their visit to that cradle of Phrenology as well as of liberty, we now yield, and shall spend the last of May, and a part or all of June, in re-urging those great practical truths taught by Phrenology and Physiology, amplified by reflection, and matured by the experience of intervening years. We are not the tame repeaters of the thoughts of former years, but believe and practice Progress, and hope to render this course far superior to all former ones.

Amateur Phrenologists, who may wish to learn its PRACTICAL application, or how to EXAMINE HEADS, will find classes formed exactly adapted to their wants; and those who would "know themselves" SCIENTIFICALLY, will find us prepared to make professional examinations at our room in Tremont Temple; where, also, the public lectures are to be held every Monday, Wednesday, and Friday evenings, commencing May 10th.

P. S.—The course announced above has already been commenced in Boston, under circumstances of unusual promise. Our reception in this city of notions, has heretofore been most cordial, but is much more wholesouled now than ever before. Every where—east, west, north, south—our science of sciences is on the ascendant. God speed its final triumph, till it shall mould that new order of things now taking place here and every where.

 QUERIES ANSWERED.

MR. PLATT asks how we reconcile our views that men need not be sick with unhealthy climates, contagious diseases, etc. Thus: The more truly healthy men are, the less will contagious diseases and unhealthy climates affect them; so that, if the laws of health were obeyed from infancy, the constitution would become so powerful, and so strongly fortified against all diseases, contagious ones included, as, if it took them at all, they would be so very light as scarcely to be felt.

James Ambroes asks whether it is possible for true genius or master spirits to pass through life without bursting forth in spite of all opposing circumstances. It is. Not a tenth part of the native talents of any reader has been brought out by culture, nor do one in hundreds of nature's great men ever develop their powers. Greater men than Webster, Clay, Franklin, or Washington are now LIVING IN OBSCURITY, and many such will probably read these lines. It takes personal EFFORT, as well as natural talents, to make a great man. Reader, do you actually PUT FORTH even a tithe of the mental powers you possess? I have examined better heads not known beyond their native village, than our "great men" possess. Men must not only POSSESS great natural talents; they must also EXERCISE them.

WOMAN DEFINED.

WHAT CONSTITUTES THE FEMININE? In what does womanhood reside? What makes up the chit and essence of the female proper? Perfecting what perfects woman, and impairing what mars her in her constitutional character and relations? In our articles on Woman, we have pointed out many weaknesses and many excellences in the female character, and told women how they might improve themselves in many important particulars, yet we have not even tried to develop the very core of this subject. Nor has any writer on woman discussed its real philosophy and rationale. It is high time this were done. Woman requires to understand what constitutes the inner temple—the holy of holies—of her nature, that she may perfect herself by perfecting it. Man, too, requires to understand it, that he may know how to treat her. It requires no small degree of moral courage on the part of the editor to probe this subject with the sharp instruments of phrenological philosophy. But the time has fully come when this task must be executed. Gladly would he hand it over to others, yet as no one else has, or proposes to execute it, he must. And his readers of both sexes may prepare themselves for thorough work. Mince this matter he cannot, be the consequences what they may. A plain, thorough, *AD HOMINEM*, or personal and specific laying open of this whole subject, may be expected, without fear or favor; and those who are not fully prepared to look the whole truth relating to this subject fairly in the face, and receive the good—that which commends itself to their inner consciousness of truth—into good and honest souls, and also to put it in practice, are requested NOT TO READ the proposed article. He also desires that readers will endeavor to solve this problem in their own mind, and write and talk about it, so that they may compare their results with his. Our article will probably appear in the August number.

MESSRS. FOWLERS & WELLS:—The cause of Phrenology in our region of country, and indeed throughout the entire West, is rapidly gaining friends; indeed there is scarcely an opponent to the science to be found, who is worthy of notice at all, that CAN bring up a single argument against it, that will bear any more weight than which can be brought against any other established truth. Indeed, every opponent of Phrenology, whenever they attempt to account for ANY of the manifestations of the human mind, have, of necessity, to resort to phrenological principles, in order to explain them.

Within the past week, we have been favored with a series of lectures upon Phrenology, from Mr. J. G. Buckley, a native of our state, and who is, in my opinion, an excellent lecturer and demonstrator, of not only the different functions of the brain, but of all the subjects connected therewith.

FAIRFIELD, OHIO.

J. J. McILHENNY.

 SMALL POX.

A CORRESPONDENT suggests, with how much truth I know not, that the use of milk, butter, and cheese, occasions this loathsome, and often fatal malady; and asserts, as proof, that those nations who live on the products of the cow the most, are most afflicted with this epidemic. We give his suggestions as he gave them to us.

For the American Phrenological Journal.

HOW TO INVESTIGATE PHRENOLOGY.

SOME five years ago my attention was directed to the subject of Phrenology, which I now believe to be the APEX of all sciences, which I have long studied, and in which I am yet only a tyro. I was probably the first in this place openly to attempt a thorough investigation of its truths. One or two others purchased books, and commenced the study of the HUMBUG soon after I began my investigations, but the subject was so unpopular that they kept their books and opinions in the shade; and for my audacious impudence I often got "scorched" with the odious expression of "FOOL." Truth must prevail. Many are reading, and some must understand. I approached it with fear and trembling, and dared swallow but very little at a time; but every additional taste gave me a new impulse, so that I continued to investigate. Although I saw its plausibility, yet, as its proofs rested entirely on observation, I still feared that all was not COMME IL FAUT. For the purpose of making observations on animals, and procuring their skulls, I went into the wilderness of the northern part of Michigan, where I stayed two years, assiduously studied the nature and HABITS of various animals, and procured their skulls, among which are the beaver, otter, and lynx, which are beautiful illustrations, and confirm its truth. On comparing their nature and habits with their phrenological developments, I found them to harmonize perfectly with each other. This removed every doubt; and now, should all the world attempt to disprove Phrenology, it could not in the least shake my confidence.

Those, however skeptical, if but willing to know the truth, who will learn IN THE BUSH the nature and habits of the BEAVER, and then compare them with his phrenological organization, will not for one moment hesitate to declare their belief of the fundamental principles of Phrenology.

Books often contain incorrect ideas of the nature of animals, because their writers are not themselves acquainted with the nature of those animals which they describe. The description of the beaver in the New York Reader, should be blotted from any book that pretends to disseminate truth. The author knew as little of the NATURE and MODUS OPERANDI of this animal, as Goldsmith knew about North America and Niagara Falls, when he alleged that the river Niagara "drained almost all North America." Beavers are easily taken, because neither cautious nor sly. Fifteen or twenty of them live peaceably together in the same habitation. Their great peculiarity and curiosity consist in their power of construction, which is truly great—so much so, that when they are traveling a stream, they are continually stopping to cut sticks, mend old dams, make deposits of sticks and mud on the banks, etc.

MARRIAGE.—All who have fulfilled this exalted relation of our being, know, some by sad, others by delightful experience, that this is the pivot on which life's destinies—joys or sorrows, success or failures, turn; and as character takes its impetus and direction from this all-important change, it is desirable to avail ourselves of every opportunity to listen to those who, by their discriminating knowledge of human nature, and judgment based thereon, are entitled to respectful hearing.

We have already accredited the Messrs. Fowler with having presented in Phrenological language many momentous truths—none more startling than those relating to married life—and we would urge upon the single and the married, to give heed to their warnings and advice, which can hardly be over-rated, in their efficacious power. Without endorsing Phrenology, we say, go and listen to them, at the Tremont Temple, Monday and Wednesday evenings; you will hear the words of wisdom from men devoted to, and experienced in, their high calling, and gather many "HOME truths for home consumption."—OLIVE BRANCH, BOSTON.

For the American Phrenological Journal.

THE AMERICAN PHRENOLOGICAL JOURNAL

BRIGHT messenger of peace and love,
Speed on with restless wing;
Freighted with wisdom from above,
For vassal and for king.

Manly and sure has been thy strife,
Fearless and firm thy pace;
Teaching blind man the way of life,
With philosophic grace.

Dark Superstition rear'd her form
Along thy cheerless path;
Conservatism "laughed to scorn;"
Proscription heaved with wrath.

But truths, the brightest and the best,
Upon thy pages shine;
And rigidly have stood the test
Of the most INDUCTIVE mind.

To me thy DEEP instruction given
Has been a rich repast;
Pointing mankind the way to HEAVEN—
To joys that ever last.

The Tree of Moral Death has spread
O'er earth its branches wide;
But to its ROOTS thy axe is laid—
How then can it abide?

Soon may thy healing light be shed
On each benighted mind;
For art THOU not the FOUNTAIN-HEAD
For the diseased and blind?

Then, messenger of peace and love,
Speed on with restless wing;
Freighted with wisdom from above
For vassal and for king. J. H. C.
LEE CENTRE, N. Y.

For the American Phrenological Journal.

IS BRUTE IMMORTAL, OR MAN MORTAL.

"IMPORTANT science of Phrenology—sole possible basis of universal education, religion, and morality—the touchstone of philosophy—the only vestibule to the temple of human science!"

But it has robbed me of some of my long-cherished, preconceived opinions; and almost entirely obliterated the before plain line of demarkation between men and animals. Animals possess the same organs which men possess, and exhibit the same phenomena that men exhibit, differing only in a more perfect state of development in the latter than in the former, and a more energetic action. We find perception, reflection, judgment, memory, and will, in animals as well as in man. And there seems to be a correspondence established between the wills and the thoughts of the two; that is, the animal understands the will and the desires of man, which fact is evinced by his performing the one and ministering to the other. Is man then nothing more than an intellectual animal? If so, can we give mortality to the latter, while we give immortality to the former?

My answer is, as the organs which man possesses, animals possess in common with him, we can but conclude, that the FACULTIES OF THE SOUL EXIST INDEPENDENT OF THE SENSES or of organs. This, I believe to be contrary to your views. To elicit a suggestion that would enable me to arrive at the truth, (as my only interest—my only aim—is truth,) was the object of the present article.* Who has not felt his soul rise against vice and crime?

This, which prompts him to virtue, is his moral faculty, which is superior to animal nature, and is a faculty of the soul.

Who has not struggled with his inclinations, his desires perverted to evil, and experienced the celestial joys of a triumph? It was through the agency of the above-named faculty, aided by reason, that the conquest was obtained.

Reason is another faculty of the soul.

Who has not experienced the sense of the BEAU IDEAL, the model of which is not to be found on earth? The sense of the beautiful is another faculty of the soul.

What organ of sense—what faculty which finite man possesses in common

* A point quite analogous to this was given in our last volume. I think Phrenology renders this subject transparent. At some future time the Editor hopes to present it more fully.

with the brutes—could have given him a sense of infinity; could have directed his soul from earth to heaven—from world to world—until it stopped dismayed at the feet of its Creator? Could any thing in this world of destruction while all around was being destroyed by death, and sinking to oblivion, have inspired him with the hope of everlasting life? The sense of infinity is then a faculty of the soul, (Sublimity.)

What being on earth, save man, is one moment elated with joy, and the next sunk in grief, goaded by remorse? Our consciences present to us joys that raise us to heaven, and sorrows that precipitate us into hell. Conscience is a faculty of the soul. Virtue emanates from these divine modifications, and enables the soul to triumph over matter.

I have said, that the faculties of the soul exist independent of the organs; yet they manifest themselves through the senses, as light through darkness.

We find, then, that man is a compound of beings—an intelligent, and a spiritual being. It is this complicatedness of his nature, which occasions all the diversity of character for which he is distinguished. We see him one moment exhibiting all those lovely traits of character which ally him to angels and to God; the next, perhaps, he is more cruel than the tiger—more insatiable than all other beasts taken together. We see him one moment plunging the dagger to the heart of his fellow-man, and the next, weeping over the effects of his rashness and folly.

Deprive him of his spiritual being—the faculties of the soul—and the oppositeness of his character would cease. He would then become an intelligent animal, and his knowledge would be restricted to the cognizance of the senses. The sense of the beautiful—the infinite; the sensation of love, that foretaste of the joys of heaven—would be blotted from his history.

O. C. GIBBS.

TURKISH OPIUM TAKERS.

Those among the Turks who have once given themselves up to the immoderate use of opium are easily known by a kind of rickets, which the poison never fails to produce at last. Not able to exist agreeably, except in this species of intoxication, these persons are particularly objects of curiosity when they are assembled in a part of Constantinople called Teriaky Tcharchiffy, or the market for the takers of opium.

There, toward evening, the lovers of this drug are seen coming down all the streets which lead to the Solimany; their pale and melancholy figures would be sufficient to raise our pity, did not their lengthened necks, their heads turned on one side, their back bone distorted, their shoulder raised up to their ear, and a number of other extravagant attitudes which result from their disease, exhibit a picture of the most ridiculous nature.

A long row of little shops are built against one of the walls that surround the square, within which is the mosque. These shops are shaded by an arbor which reaches from one to the other, and under which the master takes care to place a little sofa to accommodate his guests, without stopping up the passage. The customers arrive, and place themselves in order, to take the dose which the habits each have contracted render necessary.

The pills are distributed. Those most used to the practice perhaps swallow four, larger than olives, and each immediately drinking a glass of cold water, waits in his particular attitude. An agreeable reverie, at the end of three-quarters of an hour, or an hour at most, never fails to animate these automatons; causing them to throw themselves into a thousand different postures, but always extravagant and always merry. All the actors are happy, and each returns home in a state of not only total irrationality, but likewise in the entire and full enjoyment of happiness not to be procured by reason. Disregarding the ridicule of those they meet, who divert themselves by making them talk absurdly, each imagines, and looks and feels himself possessed of whatever he wishes. The reality of enjoyment often gives less satisfaction.

The same scene is to be found in private houses, where the master sets the example of this strange intemperance. It principally infects the professors of the law; and all the dervises used to intoxicate themselves with opium, till they thought proper to indulge in an excess of wine.

All that intoxicates—alcoholic liquors, tea, coffee, snuff, tobacco—produces corresponding depression of body and mind, and thus ultimately enfeebles and deranges. Americans take less opium than the Turks, yet they more than make it up in tobacco, the effects of which are quite as bad. The mere irritability and petulance of temper which this poisonous narcotic produces, should alone induce every consumer of it at once and forever to abandon its consumption.

DR. NATHAN ENGLE, of Xenia, Ohio, a zealous co-laborer in the cause of Phrenology, has made arrangements by which he can furnish any of our publications, at wholesale or retail. Those of our friends, in that section, who are in want of books, will do well to give him a call.

WE have recently shipped to E. S. Alvord, of Austenburg, Ashtabula Co., Ohio, several boxes of our publications. Mr. Alvord is our general agent for northern Ohio, and will furnish booksellers and pedlers at wholesale prices.

OUR CANADA SUBSCRIBERS will receive their Journals through L. D. Pomeroy, of Ogdensburgh, St. Lawrence, Co., N. Y. Mr. Pomeroy keeps a general assortment of our publications constantly on hand.

PHRENOLOGY IN SACO, ME.—THE DIFFERENCE.

IN 1844 the editor lectured in this then old-fashioned, but now very thriving village, to almost empty benches. In no place for ten years had his success been so very small. But the seed then sown has now germinated, and borne fruit a hundred fold. Over one hundred and fifty copies of this year's Journal are taken there; over three hundred and fifty dollars' worth of books have been sold there during the winter; and the editor has just closed a highly satisfactory course of lectures on Phrenology. And all this in spite of the most uncompromising opposition of those whose interest it is to keep all things as they were from the beginning. Some of the ordained are out upon the science under the name of Fashionable Infidelity; but, though they may deter a few of their strictest partizans from examining and reasoning for themselves, yet many of the more liberal minded of their own churches take the liberty of doing up their own thinking.

MARSHALL PIERCE, our agent there, has been mainly instrumental in bringing about this great change, and keeps on hand a supply of our works.

PHRENOLOGY IN PORTLAND.

A MOST successful course of lectures on this and kindred sciences, and their varied applications to human advancement, has been delivered in this city. Few things have for years transpired in that city which have so thoroughly interested, almost electrified all classes, as this course of lectures; and the interest increased till the last. Phrenology is now going with a rush wherever its foothold has been established.

THE WATER-CURE JOURNAL, AND HERALD OF REFORMS, edited by JOEL SHEW, M. D., is now published by FOWLERS and WELLS, at the Phrenological Journal office. The professional duties of Dr. Shew prevented him from attending to the business department of publishing it, and knowing that we were deeply interested in the promotion of this new remedial agent, the Water-Cure, he proposed that we assume the entire responsibility of its publication. It is presumed that the wide experience of the editor will enable him to adapt it to the wants of the afflicted. The Doctor takes strong ground in favor of all the reforms of the age, and will not be found in the rear of any other man in explaining this new system of PREVENTING as well as CURING disease by the application of water. We have tried it, and believe it will soon surpass all other systems of the healing art, and therefore give it our most hearty approval.

Besides treating the Water-Cure PHILOSOPHICALLY and PRACTICALLY, it will take up the subject of dietetics, tea, coffee, and especially tobacco, showing their effects on the constitution. In fact, the editor promises to make it a complete family guide, for the well-being of all. We shall say more of this work at another time. It is enough for the present to recommend it to every family, whether sick or well. It will be published monthly at one dollar a year, in advance. Subscriptions should be addressed, post paid, to FOWLERS and WELLS, Clinton Hall, New York.

P. S. A new volume will commence in July. Subscriptions should be sent in as early as possible, in order to commence with the new volume.

NOTICES OF NEW BOOKS.

A TREATISE ON INSANITY, the only work of the kind in the United States, or, perhaps, in the Known World; founded on General Observation and Truth. By G. GRIMES, an Inmate of the Lunatic Asylum of Tennessee.

There are other medical books which treat on insanity, but comparatively few to the population, and none written by an insane man. This contains a short history of the author's case—giving the general causes which produced the disease on him individually, manner of treatment, and termination. Giving the only treatment by which a cure may be effected, the manner of detecting the disease, and the duties of sane parents toward the insane offspring of their bodies; with some general remarks upon idiotism, the jurisprudence of insanity, suicide, etc. Price, 25 cents.

NO. 2 OF THE AMERICAN DRAWING BOOK, by J. G. CHAPMAN, has been published, and, by far, surpasses any thing of the kind that has ever before appeared, either in Europe or America. It contains a single portrait worth the price of the number, which is only 50 cents. It is available. The price of Nos. 1 and 2, which complete the elementary series, is \$1 00. Those who wish to qualify themselves to represent nature, by drawings, should have this work. The author says, "Any one, who can learn to write, can learn to draw."

THE BOTTLE, A POEM, by H. P. GRATAN, Suggested by the Celebrated Designs of George Cruikshank, Reduced and Engraved by Tudor Horton. Price Twelve and a half cents.

This is a temperance poem, of great force, and should be extensively disseminated. It may be sent by mail.

CONSUMPTION CURABLE, a Practical Treatise on the LUNGS, Proving Consumption to be a Manageable and Curable Disease, showing its Causes and Prevention. By J. S. ROSE, M. D., Graduate of the University of Pennsylvania, Member of the Medical Society, and Lecturer on the Reformed Practice of Medicine. Price 25 cents. It may be sent by mail.

Our author says: "Many volumes have been written, on this disease alone, with a view to establish its causes, character, and cure. The two former have long been better understood than the latter—a certain remedy has never, until very recently, been discovered. For, although we admit there have been, in all ages, instances of spontaneous cures, as well as those known to have been effected by art, still the number, when compared with those which continue to swell so fearfully the annual bills of mortality, affords a melancholy proof of the little progress made by physicians in perfecting the science of medicine, at least, so far as this form of disease is concerned. Indeed, most of them, discouraged by the general failure, acknowledged by all candid physicians, from generation to generation, and the disappointment experienced by those who rely on the formulæ laid down in the works of their predecessors, appear to have resigned all hope of effecting cures, and, in most cases, confine their attention to the palliation of the most urgent symptoms, by the use of those means which experience directs, in these and similar cases.

"What I now offer, is an unprejudiced theory, confirmed by happy success in practice. And this, I think, must ever be the most effectual method to arrive at truth.

"I am sensible of the force of prejudice, and also the many difficulties attending an attempt to eradicate long established errors, though supported by men of fame. Yet I have ventured on the task, and, in obedience to duty and truth, have pointed out many absurdities in practice, which must appear evident to every candid and unprejudiced reader.

"But it must be remembered by all, that, in pointing out the results of errors, we do little, if we fail to correct them. This has been my chief object; and, if writing what I must consider strictly true, be not a breach of modesty, I am decidedly of opinion, that this treatise will contribute more to the welfare of my fellow creatures, than any book I have seen or heard of, on the subject of Consumption."

The work contains many excellent thoughts, and will, doubtless, prove a blessing to many sufferers. The awful prevalence of this slow but effectual life-destroyer, should be a warning to all, who are in the least predisposed to the ravages of this terrible disease.

THE COMPLETE GARDENER AND FLORIST, Containing an Account of Every Vegetable Production Cultivated for the Table, with Directions for Planting and Raising Flowers. Sixth Edition. Price 25 cents. Mailable.

We have alluded to this work before, and can now only call attention to it.

ON THE ORIGIN OF THE MORAL QUALITIES AND INTELLECTUAL FACULTIES OF MAN, and the Conditions of their Manifestation, by FRANÇOIS JOSEPH GALL, M. D. Translated from the French, by WINSLOW LEWIS, Jr., M. D., M. M. S. S. In six volumes.

We have obtained of the publishers the few remaining works of Dr. Gall. They can be had at \$5 for the six volumes.

ARTICLE XXXIX.

PHRENOLOGICAL CHARACTER OF A DISOBEDIENT GIRL; OR, THE TRUE MODE OF MANAGING REFRACTORY CHILDREN.

OUR promise, to give one phrenological character in each number, we this month redeem by inserting one of a girl, who was very difficult to manage. As the parents wished not so much to know what she was as how to govern her, it was written accordingly; and, hence, will doubtless be most acceptable to those who have rebellious and violent-tempered children, especially as it develops the phrenological doctrine, not merely of making bad children good, but also of reforming all who are bad. We presume this variation of our promise will prove most acceptable, not to parents, merely, but to students of mind, for it develops several laws of mind, strangely overlooked by parents, reformers, religionists, and mental philosophers.

This girl has a good physical organization, which combines considerable power with unusual activity. She craves a great amount of physical action, and this will be found one of the best possible things, both to improve her body and regulate her disposition. This is a point of great practical importance in education. Let her run off those pent-up energies which now develop themselves in ill nature; she is in a perpetual fever of abnormal excitement, and this depraves all her feelings and conduct. Cure her body of this fever, if you will cure her mind of its wayward passions. Especially, pay attention to her skin, and to her diet; but fresh air and exercise will do more than all else combined, to suppress her ill nature, and develop her better feelings.

She possesses extraordinary force of character, and will accomplish wonders in the world—whether good or bad, will depend upon her education. Nothing, within the limits of possibility, which she takes hold of, but she will drive through. She will also exert a controlling influence over other minds; every body must do her bidding. She is dictatorial, and even rather tyrannical, and hence will make every one dislike her. This renders her manner exceedingly haughty and repulsive. She walks and acts with as much assumed authority, as if she were queen of the world; and, being destitute of all respect for age and superiority, treats every one as inferiors. She is very obstinate; nothing can move her a hair's breadth; the more you drive her, the more she won't go; yet she can be managed with perfect ease by these two instrumentalities—her INTELLECT and her CONSCIENCE. She has exceeding quickness and power of intellect—she is smart as steel—and can be made to see the full force of whatever is reasonable. Add to this, that her conscientious feelings are very strong; that she perceives the full power of moral obligation. By appealing directly to these two strong powers, she can be managed at pleasure. But, mark, she must NEVER be DRIVEN. Every

item of compulsion makes her ten-fold worse ; nor must she ever be told her faults—especially reproachfully. Indeed, the utmost possible pains must be taken, not to awaken her objectionable characteristics, nor to make any allusion whatever to them ; but let them be as though they were not ; because every allusion to them only excites them, whereas they require that all such excitement should be removed from them, so that they may become diminished by inaction.

The specific course to be pursued is this : Show her what is right, and what wrong, and why—and leave the rest to her conscience. Nor even urge the matter upon her conscience, but stop with merely convincing her intellect ; because urging it upon her conscience will rather take the work out of the hands of her conscience, by attempting to do for it what it should do for itself. Nor be afraid to trust that conscience ; for it is so large that she dare not stifle its voice, except when she feels herself wronged.

The only means of governing her is, to let her govern herself. Let your sole effort be, to induce her to WILL right, by means of her intellect. MARK—this is the only means by which she can be managed perfectly. By thus governing her will by intellect and conscience, you develop the latter, and cultivate that self-government which is her only hope of salvation.

One other means of influencing her is her affections ; yet they must be first ENLISTED, which will be a work of time, and require all your skill. In this, Phrenology will be your greatest assistance. Bear in mind, also, this important point : that when she is old enough to become thoroughly in love, she will be completely regenerated—and continue so, as long as that love continues undisturbed. But interrupted love will make her ten-fold worse than she now is, for it will only madden all her animal propensities.

She is exceedingly combative and destructive, and ungovernable, as well as unreasonable, in her wrath. She hardly realizes what she says or does, when provoked. On this score, great allowances should be made for her ; for this temper is partly inherited, and partly consequent on diseased nerves. The poor girl is as much to be pitied as blamed, and the parents should be patient in reaping what they themselves have sown. She is given to destroying and tantalizing ; she is also bold and fearless as a lion, and takes hold of every thing with "I can, and I will." Your great object should be, to divert her Combateness and Destructiveness from temper to forcibleness. She is grasping and selfish as to property—wants a great many things, and must have them—will make a first rate house-keeper, if her scolding propensities can be subdued ; will buy cheap, and make an excellent use of every thing ; and contrive skillfully to work other children's toys into her possession, by begging, borrowing, buying, etc., yet will not actually cheat.

She is also cunning and deceptive, and, though she is too conscientious to perpetrate and stick to a direct falsehood, yet she will evade, equivocate, and sail under false colors ; hence, let her little deceptions go wholly unnoticed, or else bring her to a categorical yes or no. Yet I now specifically enjoin, what has before been distinctly implied, that you remain apparently blind to most of her faults, while you assiduously cultivate her virtues. Check the bad, by developing the good. Cultivate the

moral, and let that suppress the animal. Instead of making direct war upon her foibles or her vices, create a civil war within her own mind, by exciting her higher nature ; and let this root out her depravity.

Her vanity is enormous, and runs mainly upon dress and external appearances ; yet do not mortify it by dressing her unfashionably, but divert it from what she wears to what she is and does—from the external to the internal.

She is cautious and safe, notwithstanding all her determination and force ; is doggedly obstinate, yet completes nothing, because Continuity is small.

She has unbounded Hope—so be careful what you promise her. Religious impressions will take but slight hold on her, at least for many years. Assiduously cultivate Veneration ; not, however, by stuffing religion down her—compelling her to attend church, etc.—but by habitually exercising religious feelings in yourselves, and thus drawing them out in her.

She is exceedingly kind-hearted, when she takes a notion, and will become more so as she grows older, especially if her love is not interrupted. Cultivate this feeling, by showing her how happy she makes herself by trying to make others happy.

She is skilful in all kinds of handiwork, sewing, cutting, house-work, etc., etc. ; evinces much taste, yet finishes nothing ; nor does she keep any thing any where ; every thing about her is in complete disorder ; yet age will improve her in this respect. She is full of fun, and often sarcastic in her remarks. But constant forbearance and kindness on the part of parents, with a cultivation of the higher part of her nature, will gradually smooth off the rough edges of her character, and consequently of her life, and fit her for usefulness and happiness.

Her talents as a scholar are superior ; she learns fast when she chooses, but has no application. Her memory is remarkably attentive. She will excel in stories and matters of fact, yet hates arithmetic. Her power of gaining her ends by well-concerted plans is remarkable. This artfulness will lead her to manage those around her completely. In short, she is a remarkable girl, and will be very good, or very bad, as she is trained to either. I am decidedly of opinion, that to send her from home for a few months—perhaps YEARS—will be decidedly beneficial, by enabling the parents, on her return home, to start on a new plan with her. A stranger's influence, at present, will be more heeded, and, of course, more salutary.

PHRENOLOGICAL.—Mr. Tooley has had rooms in the Town House, where he attended to examinations, and the giving of advice to such as desired. Mr. T. is master of the science of Phrenology. At a public lecture on Thursday evening last, he examined several heads, and the delineation of characteristic traits was so true to fact, and so palpably evident, as to satisfy the audience of his powers. There was one thing about these examinations, with which we were particularly well pleased : the faults and failings were noticed, though not made too prominent, equally with the better faculties. The science demands this of examiners. We have heard of several private examinations, in which the friends of the subjects have expressed themselves well pleased.—*The (N. H.) Oasis.*

For the American Phrenological Journal

ARTICLE XL.

FEMALE PHYSICIANS. HARRIET K. HUNT'S APPLICATION FOR ANATOMICAL KNOWLEDGE.

WE wish that some woman, more adequate to the duty than ourselves, would comment upon the principle involved in the correspondence published in the March number of your Journal, and it is with the hope of calling to it the attention of some female mind, accustomed to the public expression of interest in the progress of woman, that we presume to send some thoughts upon the subject.

The facts of the case are these. A woman of matured mind, who had been a practicing physician twelve years, applied in December, 1847, to the medical department of Harvard College, to be permitted to attend medical lectures in her own city. She was actuated by "no love of novelty, nor bravery in an untried path, nor hope of patronage to grow out of the event," but by "a simple and single desire for such medical knowledge as may be transmitted through the professors." She sought more light,—"that scientific light which should not only place her mind in more harmony with her professional duties, but enable her to become more worthy of the trust committed to her." At a stated meeting of the President and Fellows of Harvard College, the letter was submitted by the president, and it was "voted that it is inexpedient to reconsider the vote of the corporation of the 14th August, relative to a similar request."

After reading the correspondence the questions were repeated—Shall a woman, moved by strong desires for light, and having in her own city every scientific aid to help and further her in a path in which propriety and nature bid her walk, be refused those aids because she is a woman? Shall our institutions not only shut their doors in her face, but assign no reason?

The President and Fellows of Harvard College have virtually answered these questions in the affirmative. Involuntarily recur to us the words of a lecturer, who wittily said, in the course of some remarks upon the state of female education at the present time, "if a woman aspire to rise above the level of her sex, she is met in the spirit of the Earl of Pembroke, who, after he despoiled the Abbess of Wilton of her lands and abbey, cried, 'Go spin, you jade! go spin!'" The lecturer added, "the temple of science in our day, like the temple of Hercules in olden time, is forbidden to women and pigs."

In the Athens of America the temple of science is forbidden to a woman, **BECAUSE SHE IS A WOMAN!** She had "a simple and single desire for such medical knowledge as may be transmitted through the professors, who

stand as beacon-lights to those who would be aided in a more full knowledge of the healing art ;” but the “beacon-lights” are REVOLVING, and turn their dark side when a woman approaches seeking more light, and she is told by the light-house keepers “it is INEXPEDIENT” that her path should be illumined. They forget they are public servants entrusted with the charge of a beacon, erected to pour light freely on all who seek the fields of knowledge, to which it serves as a land-mark ; and they should give to the public a more satisfactory reason for withholding that light from any who would explore those fields than that “it is inexpedient.”

But since the application was refused on this ground, let us inquire the meaning of the word itself. Webster gives these definitions : “Not tending to promote a purpose ; not tending to a good end ; unfit ; improper ; unsuitable to time and place.” As we do not know which of these meanings the President and Fellows of Harvard College attached to inexpedient, we shall endeavor to show what seems to us plainly evident from the tenor of the letter, that not one of them can be justly assigned as a reason for a refusal.

“Not tending to promote a purpose.” To prove that this cannot be alleged as a ground of rejection, we need but to refer to Miss Hunt’s own words—“I seek for more light ; I seek that scientific light which shall not only place my mind in more harmony with my professional duties, but enable me to become more worthy of the trust committed to me.”

“Not tending to a good end.” Surely these gentlemen will not assert seriously and deliberately that it will not tend to a good end to impart further scientific knowledge to a woman, already “with an extensive practice among her sex, and children,” already entrusted with the weighty care of the health, not only of mothers, but of those whose health is more precious to them than their own. To us it seems that it would be promoting one of the best of ends, one of the noblest purposes, to put that knowledge which is power into the hands of a woman who would conscientiously use it for the well-being of her sex. What better end, what nobler purpose, what more blessed office could a woman propose to herself than that of infusing vigor into the languid frame, of fanning the feeble flame of life into steady brightness, of arresting disease ere it had marked the victim for its own, or, if called too late, of bringing all the alleviation that scientific skill, directed by true philanthropy, could afford to the mortal illness ? This is the end for which Miss Hunt desires further medical knowledge : nay, more, she would be an “aid in the prevention as well as cure of the thousand ills to which the female frame is liable.” It cannot be said that this is not a good end, and we pass to the next definition, which appears to us still less available as an objection.

“Unfit, improper.” Your own remarks are so appropriate here that we

quote them: "Woman is better qualified by nature, by experience, by opportunities for observation inaccessible to man, to prescribe for diseases of her own sex, and presiding at births, as well as in all infantile and juvenile diseases. I repeat, there is a sphere now in part vacant, and in part assumed by the faculty, which she alone can advantageously fill." It is to this point we wish particularly to attract the attention of some able female mind.

In looking around society, whether in town or country, one cannot but notice how few women are to be found in the enjoyment of health. Sound health, instead of being the rule, is the exception. The proportion of healthy women to healthy men is small. From the greater susceptibility of her nervous organization, woman is more liable to derangement of the system than man. Probably three fourths of the disorders in adult females arise from undue nervous action, either insufficient or excessive, or ill regulated. Any woman can verify this from her experience in herself, or among her friends. Now here is a great evil extending over the length and breadth of our country; an evil that involves or may involve the happiness and prosperity of every family in it. A mother in feeble health cannot give to her children the supervision necessary to their physical, mental, and moral development; and if nervous irritability be added to weakness, we may indeed tremble for their welfare. But shall we say the evil is irremediable? Shall we so distrust the beneficence of our Creator, who has given us powers by whose exercise we may discover the causes and remedies, or preventives of many of the ills that beset us? We grant this evil to be wide spread and of long standing, but not necessarily inevitable and hopeless. We believe that one of the greatest aids to its removal would be the establishment of female physicians. We believe that "woman is better qualified by nature to prescribe for diseases of her own sex" than man. Her impressible organization, her nice discrimination, her deep sympathy with suffering, would be powerful instruments, guided by science, in discerning the causes of, and the alleviations for, many a morbid condition of body that baffles the skill of the male physician. When we consider the power of the soul over the body, the startling effects of its emotions in disturbing the healthy functions of the various organs, we can perceive why a woman could prescribe effectively for her own sex. Because a woman, the female physician would trace a malady more clearly back to its secret and distant springs; because a woman, she would more fully understand how those springs first welled forth, and how succeeding circumstances, like the thousand thread-like currents that swell the rivulet, had given depth and power to disease; because a woman, she, knowing instinctively the strength and weakness of woman's soul, would be able to bring mental as well as material agents to aid in the work of restoration.

With truth, says an English physician, Dr. Moore, "every part of the

body testifies to the potency of emotions over the organism of life, though the physiologist may not always detect their effects in visible lesions or alterations. The first causes, or earliest physical impressions of disorder, are indeed beyond the ken of the dissector. In vain he searches into minute anatomy for the cause of functional derangement; it must be sought among agents which he cannot handle. An idea has frequently force enough to prostrate the strongest man in a moment. A word has blasted all his dearest, fondest, most habitual hopes. His only child has died; the partner of his life is snatched away; he has but heard it; nothing has touched his body, but the iron has entered into his soul. He reels; he trembles; some demon grasps his brain; sleep is gone; he dares not look at the light." If this can be said of man, how much more forcibly of woman. In cases of this kind especially, does not the experience of every woman, and the good sense of every unprejudiced man, convince that the female physician would be more useful than the male? Her influence could reach the broken heart, the failing mind, the despairing soul, to bind up, and strengthen, and arouse anew. To their unfitness, is there impropriety in woman's performance of the Christian duty of healing the sick?

"Unsuitable to time and place." We can arrive at no other conclusion respecting this, than that it is thought unsuitable for woman to appear at the same time and in the same place with medical students for the pursuit of science. But the inquirer for knowledge and truth comes, or should come, to the inquiry as mind, as intelligence, not as man or woman; and there can be no unsuitableness in imparting the truths of science to both at the same time, when both are hungering and thirsting for its power and uses. Such only are worthy to receive them, and those alone who come in a different spirit should be rejected. We are sure no woman would enter a path so untried, so arduous, so responsible, without a hunger and thirst deep enough to make her regardless of the obstacles to be found in the way. We trust if ever again a woman, so impelled, should apply to the Medical College in Boston, the faculty will fully consider the question, so that if they feel justified in withholding knowledge, they may do so on some better ground than that "it is inexpedient."

EDLA.

THE WATER CURE IN FEVER.

My practice with water has been remarkably successful. In over seventy cases of bilious fever, such as is here called chill fever, I was successful in every case, without the lancet, calomel, or blisters; and those who could carry out the full treatment without medicine, recovered much the best, and did not in a single instance relapse; while every case, treated with some medicine, relapsed. Daily experience confirms all my previous anticipations of water, as the best, and only philosophic and rational method of combating both acute and chronic disease.

Respectfully,

A. UNDERHILL.

ARTICLE XLI.

PROGRESSION, A LAW OF THINGS—ITS APPLICATION TO HUMAN IMPROVEMENT, INDIVIDUALLY AND COLLECTIVELY.—NO. XIII.

FRANCE is free. The shackles imposed by her king, her aristocracy, her feudal institutions, upon thought and action, are knocked off. The enfranchisement of thirty-three millions is no trifle. Yet their civil deliverance is but a drop in the bucket. Their MINDS are free. Their souls, though hitherto hemmed in, and pent up on all sides like the steam in the boiler, have burst their iron fetters, and now commingle freely with universal nature. The warm and generous sympathies of our common nature, are now poured forth from the deep fountain of humanity, and will vivify and fructify what before was parched and barren. It is not that France has dethroned her king, abolished the prerogatives of the crown, arrested its monstrous extravagancies, and trampled under foot every perceptible vestige of regal prerogatives and distinctions, and made every Frenchman a man; nor even that she has instituted the ballot-box, and substituted the glorious principle, that the many shall rule instead of the one; but it is the mighty quickening of every element of the human mind, that confers on this revolution its chief glory.

A few illustrations will enforce this point. Before, free discussion was interdicted; now, it is invited. Before, a dead calm held the nation iron-bound where it had been for ages; now, thousands and tens of thousands have private and public gatherings—are discussing throughout all their cities, all their hamlets, and even most of their families, this, that—indeed, every subject of governmental policy, neighborhood interests, and personal rights.

Behold, then, the quickening of one and all the human faculties, in this conflict of mind with mind! See how Combateness, hitherto pressed down by the iron tread of despotism, wakes up in defence of personal rights, and is urging its possessor's thoughts and feelings home upon the consideration of those around him! Mark, reader, in full appreciation of this point, the electric influence of your Combateness upon your social, your moral, your intellectual—upon all the functions of your being! When you first began to discuss, your feelings were stagnant, intellect muddy, and blood turbid; but when opposed, this roused your Combateness, and this faculty summoned into powerful action your slumbering ambition, your inactive firmness, your dormant sense of right, your various selfish interests, your listless intellect, your stammering language, your napping memory, your congealed imagination, your halting wit, your sleeping benevolence, your half-inflated lungs, your inefficient heart, your unstrung muscles—in short, your whole

mental and animal nature, before torpid, is now quickened into almost superhuman activity and power. Your powers are redoubled a hundred fold. Your throbbing heart sends the hot blood coursing throughout your whole head and body. Your laboring lungs give tone and unction to your voice. Language pours out a full torrent of appropriate words. Quickened memory rakes up its burning treasures from beneath the embers of apparent forgetfulness, and reproduces facts long since supposed to have been erased from memory's rusty disk. Glowing imagination mounts the rostrum, describes to life, and waxes eloquent. Firmness becomes obstinate. In fact, a complete regeneration takes place. Every faculty plays its part to perfection, and with unwonted vigor, and you feel, think, say, do, and live, more in an hour than before in days.

And does this high-wrought exercise of every power contribute nothing to their increased strength? Action strengthens. This vigorous effort only prepares the way for a still greater subsequent one, and this for others still more effective.

Now this very electric quickening of the entire man, is in daily, nightly, hourly progress, throughout the entire nation—is waking up the dormant energies of thirty-three millions. Is there no progress in all this? The present progress of this sharp conflict of mind with mind, will advance every individual mind in France, for the current day and year. Yet this temporary progress is the merest mote, compared with the ultimate. Every mind sharpens up every other mind for the time being, and this quickening will develop more and more all the higher, finer elements of our being. It will dethrone the animal and enthrone the human. Words are utterly powerless to portray the influence of this quickening of mind on human progression and happiness.

I repeat, because I wish to call attention to this specific point, that the glory, the progress, consist not in their civil deliverance—not in their physical comfort—but in their moral regeneration, in their development of intellect, in the raising up of the whole man from their low estate, and placing them upon an exalted plane of human advancement and enjoyment.

Nor will this progressive wave stop when it reaches the utmost borders of France. As this civil revolution spread like fire upon the scorched prairie—smoked that old Austrian despot out of his despotic palace, roasted Metternich alive, charred every crown, every throne, and every prerogative of the privileged few, and left every kingly institution, from the Atlantic coast to the Turkish border, a tree girdled by fire, or else left prostrate beneath the triumphant tread of the mighty many, and even thawed out old Russia's ice-bound lakes and rivers—so will this concomitant sun of intellectual and moral life, usher in the spring-time of new life over all the plains and all the hills of regenerated Europe. A long, dreadful, dreary winter of torpor, oppression, and

suffering, has forever passed. Her leaves, and shoots, and blossoms are putting forth; nor can any finite mind compute the perpetual yield of virtue, improvement, and enjoyment, which will follow through the endless summer of the future.

Nor will this progressive wave be stayed, or fire arrested, by the boundary lines of Europe. They will sweep away Turkey's autocrat, Persia's autocrat, Tartary's barbarous chiefs, India's heathenism, and China's conservatism. They will storm Gibraltar, arouse Tunis and Algiers, resuscitate Africa, and bring salvation to the islands of the Pacific. Aye, and this progressive wave will cross the Atlantic—will roll over the western world—will sweep our political parties into non-entity, and will establish true republicanism in place of the half-aristocratic, half-mobocratic, mongrel partyism, which has hitherto passed for republicanism. I speak now of neither party separately, but of the general policy of our government as administered by both.

France will soon enjoy a far better government than America, and this will cause America to put out a new edition, embracing all the excellencies of both, but marred by the imperfections of neither. Government will now soon be of the many, and for the many, instead of for the party, or of the few. And under its genial influences will human nature grow into the full stature of perfect humanity, and rise to the exalted destiny of the perfect intellectual and moral man.

How long a time will be required to effect all this, depends on human agency and effort. The die is now cast, the wedge is entered, and man can enjoy this great salvation just as soon as he chooses to work it out.

But will the French republic stand? Will not anarchy usurp the reins, not in France merely, but wherever revolution supplants despotism?

Eventful inquiries, but easily answered. One single feature in the French republic guarantees its stability, and endorses all the glowing hopes indulged by its most sanguine friends. That feature is "FRATERNITY." What gave birth to the French republic? Was it love of liberty? No. Was it love of equality? No. It was love of brotherhood. The people fraternized—the soldiers fraternized—the nobility fraternized—ALL became as ONE. Brotherly love is their watchword—their badge—their armor—their soul. With that for their crucible, all discord of elements will be fused into one conglomerate mass. They will stand, because UNITED. They will flourish, because UNITED. In that very spirit of fraternity, of universal brotherhood, of live and let live, which gave birth to the republic, is embodied and concentrated a heaven-born principle, which is as omnipotent as nature—as God himself—for it is the grand pervading principle of universal nature. Throughout her vast domains—from the least floating atom to Heaven's mightiest orb—each is mutually dependant upon all, and all contributes to each. And in this consists her harmony, perfection, and power. As

every genera, every species, every individual, of universal animal, vegetable, and even inorganic life, affects and is affected by, depends upon and contributes to, all the others—to the grand unity and destiny of all—as the hand cannot say to the foot, nor the eye to the hand, nor the head to the body, “I have no need of thee,” and am independent; but as when one member enjoys or suffers—is strengthened or weakened—all the members—the entire body—sympathize perfectly with all; so with universal human kind. As the sins and consequent miseries of every nation palsy and pain every other nation, and the prosperity of either contributes to that of all the others, so the troubles of every individual, like the stone thrown into the lake, moves its entire mass—above, below, and to its utmost limits—by similarly troubling those more directly related to him, and these others, an so on, ad infinitum; while the virtue and happiness of each extend their benign influences *ILLIMITABLY*. This mighty law of mutual dependance and obligation—this principle of coalescence and community—the French Republic acknowledges far more than any other nation upon earth. It is based in it, and is therefore more accordant with nature. This harmony with nature endorses its stability and success with the signature of high heaven; for nature will place her votaries higher and higher upon the progressive scale of power and happiness, the more nearly they conform to her institutes. Frenchmen! while *FRATERNITY* is your motto, *GOD AND NATURE* “ARE FOR YOU; who can be against you?”

PHYSIOLOGY OF GENIUS.—It was noticed by a writer who was present at a meeting of the British Association, that one feature was nearly universal among the philosophers there assembled: namely, a certain expansion of the head, which habit teaches us to connect, on all occasions, with superior intellect. This is an observation which we have often made at the meetings of learned societies; and we have further remarked, that the fact is more frequently to be noticed among men of science—as naturalists, experimental chemists, etc.—than among purely literary men. Whatever may be said of the internal capacity, the *THICKNESS* of the skull is, we apprehend, no mark of mind either way. That of Buchanan is said to have been as thin as paper. On the other hand, the brain-case of Porson, the first Greek scholar of modern times, was discovered to be exceedingly thick. Gall, on being required to reconcile Porson's tenacious memory with so thick a receptacle for it, is said to have replied, “I have nothing to do with how ideas get into such a skull; but once in, I will defy them ever to get out again.”—*CHAMBERS' JOURNAL*.

DR. HOWE says, in page 18 of his report of idiots, “that all organized beings, even oysters, are capable of cultivation and improvement.”

From the Phrenological Almanac for 1849—just published.

ARTICLE XLII.

JOHN HAGGERTY, MURDERER OF MELCHOIR FORDNEY—EXECUTED AT LANCASTER, PA., JULY 24, 1847.



No. 22. JOHN HAGGERTY.

THE above is from a drawing taken from life, and similar to others, taken by different artists; so that we conclude the general outline to be correct. It is also in harmony with descriptions given of him. He had a very stout body, large bones, and very strong muscles—the animal temperament much prevailing. His head was large, measuring twenty-three inches; but the integuments were very abundant, and the skull three times the usual thickness; so that the amount of brain was not over the average. Besides, he measures the most just where the measure would be applied. The great mass of brain lies behind a line drawn from the ear up, and in the base of the brain; consequently the animal organs, and those more intimately connected with them, were very predominant. All things considered, he was very much of an animal. It would require but little stimulus, or provocation, for such an organization to commit most desperate acts; and it needs to be surrounded with most favorable influences, to show many signs of improvement. It is a desperate, dangerously shaped head, poorly balanced, with a powerful body to stimulate a powerful animal, selfish mind, with comparatively weak moral and intellectual brain.

At times, he was notoriously bad and dangerous; particularly when he was intoxicated. He made no public confession of his crimes; however, his friends had hopes that he died a penitent; though, in the eyes of many, not in a gospel manner. I refer to his being hung.

ARTICLE XLIII.

APPROBATIVENESS : ITS DEFINITION, FUNCTION, LOCATION, ADAPTATION AND CULTIVATION.

"A good NAME is rather to be chosen than great riches."

LOVE of PRAISE ; regard for CHARACTER ; sense of HONOR ; desire of a good NAME ; love of COMMENDATION, and the ESTEEM of others ; AMBITION ; desire to attain DISTINCTION, become POPULAR, attract ATTENTION, obtain NOTORIETY and FAME, and rise to EMINENCE ; PRIDE of character ; SENSITIVENESS to the speeches of people ; desire to be thought and spoken WELL of.

LARGE Approbativeness seeks commendation, and is cut by censure ; is keenly alive to the smiles and frowns of public opinion ; regards what people say ; seeks to show off to advantage ; gives affability and desire to please ; loves to be in the fashion ; stands on etiquette and ceremony ; sets much by good appearances ; and feels extremely mortified by reproach.

SMALL Approbativeness cares little for the opinions of people ; is comparatively insensible to praise and censure ; disregards style and fashion ; despises etiquette and polite usages as such ; and never stops to ask, "What will folks think ?"

It is located behind Cautiousness, back of Conscientiousness, and on the two sides of Self-Esteem. Its lobes are about an inch apart, and run up and down from Conscientiousness toward Adhesiveness.

Some things are constitutionally commendable, and others, in their very nature disgraceful. A child falls into the surging billows, but is rescued at the risk of life by a self-sacrificing lover of his race. "Noble, worthy of all praise," exclaim all who hear of the honorable deed. A son of shame casts this same child into this same stream, and though it is saved, "disgraceful, contemptible wretch," murmur all who know it. "Shame on you," "That's a fine boy," and kindred encomiums and reproaches appeal to his faculty. To this inherent praiseworthiness of some actions and characteristics, and disreputableness of others, this faculty is adapted, and adapts man.

Nor is its influence weak or range limited. On the contrary, it appertains to all we say, do, and are, and creates an insatiable desire to do and become what will secure praise. Indeed, when properly directed, it is a most powerful incentive to virtue and preventive of vice ; but becomes, when perverted, as it too often is, an equally potent instrument of evil. Its cultivation and due regulation therefore become matters of the utmost importance. How, then, can they be effected ?

By placing before it that commendation of mankind to which it is adapted. We should all seek to be praised. This element was not created for naught, and cannot lie dormant with impunity. As its absence deprives the mind of a powerful incentive to praiseworthy deeds, so its presence, duly regulated, renders us emulous to do and become what will secure commendation, and thus redoubles every virtue, and restrains every vice, because the former excites praise while the latter is disgraceful.

Ambition, properly directed, should then be indulged. All should en-

deavor, not only to stand fair in the eyes of their fellow-men as far as known, but to become known more and still more extensively. To despise the opinions of men is on a par with disdaining food, or property, or children, and to love and seek it as essential to human perfection as to exercise any other primitive function of body or mind.

Approbateness should therefore be **CULTIVATED**. And to do this, set motives of praise before it. Indulge a generous emulation to excel. Keep your character spotless, and say nothing, do nothing disgraceful. Assume those pleasant modes of action and expression, and agreeable manners and address calculated to elicit encomiums. Say agreeable things as often and as far as consistent with the higher faculties, and avoid giving offence unless where they demand a sacrifice of popularity to duty. Mind appearances in those little matters of life which win. And when you must say unpopular things, couch them in as pleasing a manner as may be. Even reformers, by pursuing this course, would secure more friends and make fewer enemies to **THEMSELVES**, and therefore to their cause—a point of great practical importance, be our pursuits what they may, yet little appreciated.

We should especially desire to retain and enhance the estimation of our **FRIENDS**. We cannot long retain their attachment when we make them ashamed of us, but shall redouble their friendship by rendering them proud of us. Let me be an **HONOR**, not a disgrace to my friends. Let me so write, speak, and conduct, that they shall glory in espousing my cause. Yet these views will presently receive a most important qualification.

A faculty thus beneficial to adults should be cultivated in the young. Indeed, few appeals to any of their other faculties are as effective as to this. All know how powerfully praise stimulates them to do what we wish. They can be flattered into almost any thing. Tell John he is a good boy, and that you expect he will always continue so—that he generally minds, and you hope he always will, that he does well, and bids fair to do still better—and this stimulation of Approbateness redoubles his efforts to deserve still more.

But blast his pride of character by telling him that he is addle-pated and a disgrace to himself and all about him; that he is nothing and never can be; that he is the worst child you ever saw; that he falsifies or is forgetful, or always in the wrong, and ought to be ashamed of himself; and even though he would do right, yet he either feels ashamed to try, or else thinks he cannot sink any lower in your estimation, and so will not attempt to do better. Suspect or accuse him of stealing, and he will be far more likely to pilfer than if he thinks you confide fully in him; because, in the former case, he thinks he may as well have the **GAME** since he has the name, but in the latter that his reputation is at stake, and hence that he must keep it untarnished. Those who are perpetually blaming or accusing children or servants do not understand human nature. Keep good their sense of character, and if they disgrace themselves, instead of taunting them with their fall, and making them feel degraded and outcast in their own eyes, let them feel that the error in question will be freely forgiven, and they reinstated provided they behave well for the future.

This law of mind applies equally to young people. When their regard for character is gone, hope takes its flight, and almost certain ruin awaits

them. To mortify or shame them sears Approbativeness, and makes them feel, that since they are disgraced, they may as well "die for an old sheep," and sin on. As witnessing animal butchery blunts the tender sympathies of virgin Benevolence, the coarse and revolting deteriorates Ideality, the goadings of a guilty conscience harden this faculty, interrupted love blights Adhesiveness, and the painful action of all the faculties sears and palsies their otherwise keen susceptibilities, so to treat youth or adults as if disgraced in the eyes of others, hardens Approbativeness, excites Combaticiveness, and more than almost any thing else, renders them worse, because it paralyzes this powerful incentive to good deeds. As long as the drunkard was treated with contempt, he drank on; but as soon as that Christ-taught principle of Washingtonianism set him again upon a respectable footing, shook his hand, and treated him again with consideration, he reformed; because, as long as he considered his respectability irretrievably lost, he made no efforts to regain it, for ambition was crippled; but as soon as he was practically assured that he should again be treated with respect in case he deserved it, ambition revived and spurred him on to attain so desirable a meed as honor. This principle applies equally to all ages and orders of men—is in fact a LAW OF MIND, and develops one of the most powerful of all instrumentalities of making men better. All mankind, from the king to the beggar, and even the most degraded outcast, desire praise, and will work for it. Love of food and life is hardly stronger, or more universal, because each is a primitive faculty. Hence men, and especially children, before this faculty has become seared by reproach, should never be mortified, and especially for things not actually disgraceful. Yet how many parents both reproach their children daily and almost hourly, and that for things not only not wrong in themselves, but actually the promptings of unperverted nature. Yet, in so doing, they both render them worse, and lose their influence over them.

But this faculty is often excessive, compared with the others, and still more frequently perverted. Few faculties require right direction more than this, and the wrong action of few occasions more evil, individual and public. How supremely ridiculous many are rendered by its excess and perversion! The whole world is in full chase after praise, but, unfortunately, for the wrong things. And, in general, mankind struggle to enter into the kingdom of commendation, less for what they are, than for what they possess. Some pride themselves on their horses, dogs, and even canes and boots! "Look here, Jim," said one dandified exquisite to another, "don't you think I dined up town 'tother day with white kid gloves on. I did so, and the hull party had 'em on, too." What if you did? How much BETTER did it render you? "What SHALL I wear to the dance to-night?" asks one. "What dress would you wear to church to-day?" inquires another. "Oh, that old-fashioned bonnet ain't fit for a wench to wear to meeting. The newest fashion is out, and I should be ashamed to be seen there till I get a new one, for you know, 'better be out of the world than out of the fashion,'" says a third. And when she gets it, how she flares! One would think, by the way she walks, that she was pretty considerably more than human. Yet she is only a human FOOL, and says so in practice—and actions speak louder than words—because she virtually rates her dress above HERSELF. Be her

VIRTUES what they may, she is ashamed of herself unless enrobed, not in a neat, nice dress merely, but in a FASHIONABLE one. Now this fashionableness or unfashionableness is absolutely nothing; yet, since it is of so much more importance than herself, how insignificant, in all conscience, must she be? How supremely ridiculous the idea, presupposed by fashion, that the mere FORM of the dress can add one iota to the reputableness of the wearer, or unfashionable attire diminish aught therefrom! Is man-made attire more praiseworthy than God-made HUMANITY? Is the man, indeed, so insignificant, compared with the THING? Shall silks and satins, ribboned off and tied together in fantastic shapes, and distended by coffee-bags and cotton, be the standard of valuation? Can fabrics, and even golden trinkets, enhance the honorableness of the "lord of creation?" And wilt thou, reader, practically endorse a standard of praise so superlatively ridiculous? Will you libel the dignity and glory of your godlike nature? Oh, votaries of fashion! how foolish, how wicked! And what untold, but self-induced miseries, you suffer in consequence! Words utterly fail to depict the evils of fashion. Drunkenness bears no comparison with it, in the number of its victims, or aggravation of its sufferings. All the crimes of all culprits are trifles compared with this monster of iniquity. The evils even of licentiousness, most appalling as they are, are pigmies by the side of this mighty giant, because, while the former slays its thousands, the latter devours its tens of thousands, soul and body. Indeed, but for the latter, the victims of the former would be few. Nine in every ten of the daughters of infamy humble themselves to procure the means of following the fashions. How generally is the poverty of the poor, at least in this country, induced by past or present outlays for fashionable display. Say, hard-working husband, do not at least half your labors go to keep up APPEARANCES in dress, style of living, and the like?

But all these evils are but "as a drop in the bucket," compared with its degrading influences on the SOUL. Let the meed of praise now bestowed on dress be awarded to intellect and moral WORTH—let men be praised for their talents as much as now for their coats, and woman for her virtues as now for her fashionable attire—and what a mighty RUSH would this occasion toward intellectual attainments and moral excellence? Mankind would not then, as now, neglect their minds and live for their persons, but would labor and strive, with all the energies of their being, to develop by culture the exalted capabilities of their natures. But it now prevents such culture by engrossing for fashion the time required for mental and moral discipline. A standard of praise thus utterly contemptible in itself and ruinous in its effects would disgrace even the monkey tribes. Then shall man—shall WE—practically endorse it? Shall our ambition fasten on nothing higher than broad-cloths and bonnets—nor on these merely, but on their being cut and made after a particular PATTERN? Shall our very LIVES and SOULS be offered up on the altar of SUCH a goddess? Shall we who were made to reflect the image of God be content to be darkened by such fripperies? Shall we who are constituted to soar aloft on the wings of angels descend even below inanimate matter? Shall we exalt our clothes above OURSELVES? Or shall we sanction so despicable a standard of praise in others? Let men point the finger of ridicule at my dress as they may,

but let my ambition appertain to CONDUCT and MORALS, not to riches or any external "pomp or circumstance."

In phrenological language, Approbativeness should not be governed by the propensities, but by the HIGHER faculties. Men should not take pride in eating the most oysters, or drinking the most grog; or in being the greatest fighters, whether in personal combat, the pugilistic ring, or battle array; but should seek praise for what they ARE—for what is IN them, not on them. We have already shown, that the MORAL and INTELLECTUAL faculties should guide and govern all the others. Then let this indispensable condition of virtue and happiness be the supreme law of our Approbativeness.

Since the proper direction of this faculty is thus all-important to adults, how much more so to the young?—and to the former because to the latter. Shall this normal instinct in them be taught to exult in these ridiculous trappings? Parents, will you make your boys puppet-shows, and your girls head-blocks for millinery exhibitions? Praise them for GOODNESS. Never commend them because they are rigged off in new or fashionable attire, or have curly hair, or are handsome, or for any thing extraneous, but only for what implies moral worth or intellectual superiority.

This giving boys canes and dressing them off in the height of fashion like dandies, is ruinous. To see them smoke, chew, talk large, swagger, perhaps swear, and vaunt themselves on these and kindred exteriors—thinking it manly thus to play the fool—proclaims the stulticity of their parents, and foreshadows their own prospective downfall. And to see girls, superbly dressed, profusely ruffled and padded, with sunshade or muff, parading the pave as disdainfully as queens, is supremely ridiculous. Green things are insipid and unwholesome—green LADIES especially. Let them be girls—play and romp free from all fashionable restraint—till they spontaneously exchange the girl for the woman.

Nor should they be paid for learning by tickets, rewards, premiums, medals, and the like. College appointments, honorary degrees, and this whole system of literary emulation, is wrong. Not that the best scholars should not be commended, but let them be induced to study from the love of LEARNING instead of from motives of vanity. Those who study for the sake of praise will relapse as soon as rivalry ceases; whereas those who love to improve for its OWN SAKE will continue it through life. And thousands of our ambitious youth break down and die of excessive application, just to stand at the head of their class.

This faculty is so large in some as to render them artificial and affected—as to make them twist themselves unconsciously into a great many most ungainly postures, and walk, sit, and place their hands most awkwardly, just "to be seen of men." In trying to look and behave all so nicely and prettily, they make themselves ridiculous. Be natural if you would be graceful. All efforts at putting on gentility only result in awkwardness. What does not "whistle itself" cannot be made to whistle. Natural manners are always agreeable; artificial always awkward. How exceedingly unpleasant those who try to be extra mannerly! Let such forget themselves, and throw themselves into conversation, or whatever they may be doing, and they will be passable. And let all who would reduce this faculty, not REED it, but offset it by

such reflections as these: "What if they do underrate, and even ridicule me? Suppose I do not dress as well as others, does that make me any the worse? Besides, my Approbativeness is too large. Hence I feel more shame and mortification than occasion requires, am too keenly alive to praise and censure, and too apt to think myself neglected when I am not. I will not let such things trouble me, but will turn my attention to more important matters. Others do not notice me as much as my excessive Approbativeness supposes. I will act out myself, and not be so stiff, precise, artificial, and affected. In short, I will reduce this faculty by exercising it less, and always aright."

Nor should children in whom it predominates be laughed at for this and that smart saying or doing, or be noticed in their fishings for praise. Nor should their pert speeches be told to others before them. Notice them but little, and commend very sparingly and judiciously.—**SELF-CULTURE.**

ARTICLE XLIV.

WOMAN: HER CHARACTER, SPHERE, TALENTS, INFLUENCE, AND CONSEQUENT DUTIES, EDUCATION, AND IMPROVEMENT.—NUMBER IX.

KINGS are curses, and nobility and aristocracy are vast maelstroms of human misery. The evils they inflict are beyond all human computation, both in number and aggravation. They build for kings palaces, and mansions for lordlings; but thrust the million into the merest hovels, scarcely suitable for wild beasts. They rob the poor of their hard-earned wages, and wrench, by the resistless arm of the tax-gatherer and duty-collector, the food from the mouths of the robust laborer, the nursing mother, and the starving child. They clothe the poor in the coarsest rags, and lodge them in damp, dark pit-holes, not even allowing them straw for their pallets, that they may clothe the rich in superfluous silks and ribbons, and perfectly surfeit them with superfluities of every description; which occasion more misery to the rich themselves, than even the squalid poverty of the poor inflicts on them. But for the throne and its attendant aristocracy, these means of human comfort would be distributed, and the untold miseries occasioned by this glut of riches, on the one hand, and destitution of even the necessities of life, on the other, would become exchanged for that uniform, that neither poverty-nor-riches medium, which, but for such regal and hereditary institutions, would be the necessary consequence.

Yet our present purpose is not to point out the evils of aristocracy, but to inquire WHO ARE ITS MOST COMPLETE DEVOTEES? Look around you, reader, and answer this question with your own eyes. Who are the starched-up butterflies, the would-be TON, of your respective villages, towns, and circuits? Which sex contains most lovers of show and fashion? Is it males or females, that pride themselves most on etiquette; that are the

most exclusive and aristocratic? Take the children of the rich around you as examples. Are not the daughters much more starched-up and haughty than the sons? When daughter or son meet seamstress or workman, does not the son often recognize them, when the daughter passes them in disdain, and even chides her brother for "making free with workers?" How many rich men are affable and familiar in the various walks of life, whose wives refuse to associate with any except the rich and fashionable? Whose levees, in the old world, are conducted with the most pomp and splendor? To obtain access to those of lords, is comparatively easy, but those of their LADIES are conducted with far more punctilious regard to the fashionable standing of their guests, and are far more formal and showy.

Apply this principle to our churches on the Sabbath—those marts of fashion—those great show-cases of the latest PARISIAN styles. Who are most particular as to their Sunday appearance, males or females? Let the newest fashion of hat and bonnet, or of coat and gown, make their appearance on a given day, how many more women will carry that fashion to church the next Sunday than men, and how many more women than men will stay away from church because they cannot put on the latest fashions? Where will you find exclusiveness, aristocracy, and vanity to compare with those of the rich WOMAN of our fashionable and religious societies?

To this general rule, there are, of course, many individual exceptions. That many men are greater sticklers for fashion than many women, and that many women evince more familiarity and sympathy with the many than some men, is readily admitted. Many women are also obliged to dress gaily and fashionably, in order to please their husbands. In some villages and cities, too, as in Boston, for example, young men are much more particular than in others; yet our inquiry now refers to generals, not particulars. In the AGGREGATE, especially in the old world, women are far more exclusive than men.

One palpable proof that we are correct is, that when any new thing is offered for public patronage, women are much more apt than men to ask whether the LADIES of the ton have patronized it, and to wait until they have set the example.

The reader is requested to canvass this point thoroughly, and to notice how completely woman subjects herself to the victim of fashion; how much importance she attaches to style and etiquette, and under how much restraint she acts in the private circle, because she deems it so all-important to appear just so prim and particular.

The walk of women, too, in the parlor, in the promenade, and in the street; their manners, their artificial mode of expressing themselves, etc., etc., are so many straws which show the way of the wind.

Not that I would, by any means, lay all this blame at the door of

woman; not but that man occasions in woman much of that fashionable-ness we are endeavoring to expose; not but that man often makes a perfect fool of himself, by priding himself on these externals, instead of glorying in his internal worth. Yet our full conviction is, that females are greater sticklers for external form and circumstance than males. Still, each reader is requested to examine this matter upon the large scale, and decide for himself.

The phrenology of woman, also, coincides with this view. She has much larger Approbativeness, and much smaller Self-Esteem, relatively, than man. As the accomplished and graceful predominate in her, she, of course, requires larger Approbativeness than Self-Esteem in order to set off her natural charms. Accordingly, Approbativeness is somewhat larger than Self-Esteem in girls, yet it is continually inflated, from the very cradle, while Self-Esteem is crushed, so that, in most women, the former is generally enormous, and the latter almost wholly wanting. This mainly causes and accounts for female vanity. Brought up, from the very cradle, to think little of herself, as such, and every thing of her dress and appearance, she thus grows up a slave to the fashions. She loses her own identity and personality. She does not pride herself on her womanhood, but on her attire; and hence she devotes so great a proportion of her time to dress, and so little to self-improvement.

Women of America, how long will you trifle thus? How long let your vanity spoil you? How long place your bonnets and your gowns above yourselves? You are not moths, flitting upon the balmy breezes of summer. You were not created merely to be gaudy butterflies or fashionable nonentities. You were made to subserve one of two of the highest functions performed on earth. Your destiny is most exalted. The good that it is in your power to do, is beyond all computation. No human beings have so high a duty devolving on them as AMERICAN women. What though the ladies of the old world trifle away their existence in fashionable fooleries, it illy becomes you to follow in their footsteps. Let them support that aristocracy which is so detrimental to all the interests of humanity, and so injurious even to themselves. Yet is it a good reason why you should fool away your being, because they do? You are the daughters of a young republic, whose destiny it devolves on you to form. You have something else to do, than to fix that gown just so nicely, and take all those extra stitches, just for looks; but if you were born for no higher object than to glitter in fashionable attire, then are you weak vessels indeed.

The evils of intemperance, most aggravated though they be—the evils of fighting, and swearing, and stealing, of robbery, and even murder—all other evils put together—are but a drop in the bucket, compared with the evils inflicted by fashion. Even licentiousness, most extensive though it be, is not an exception; for more women sell themselves to work ini-

quity, in order to obtain the means of dressing fashionably, than from all other motives combined. Female vanity, a passion for outside show and appearances, is ruining the health, ruining morals, and ruining the intellects of our women, and inflicting more suffering upon our race, than all other causes combined.

These are indeed bold and sweeping assertions. Many will call them extravagant and untrue. But look at this evil in one single point of view—its destruction of the **HEALTH** of females. How many women and children has the single practice of tight-lacing consigned to a premature grave! And how many thousands upon thousands has this practice disordered and debilitated for life! And many who read these pages, will find in this accursed practice of their mothers, the paramount cause of their headaches and toothaches, of their heart affections and lung difficulties, of their pains of body and sufferings of mind, of their physical prostration and mental weaknesses. They must drag a weakened body and enfeebled mind, crippled with disease and racked with pain, into a premature grave, because their mothers would dress **FASHIONABLY**.

Take another example from the enormous amount of **EXTRA SEWING** required by the fashions. As these fashions change every few months, of course dresses must be made of sleazy materials, so that they may be worn out by the time a new fashion makes its appearance; whereas, if the form of dress were permanent, more durable materials would be chosen, so that one dress would then wear longer than several now do, and an incalculable amount of females' time be then saved for other and higher purposes.

Besides, how many hours, and often days, are spent on every dress merely for the purpose of rendering it fashionable, without adding one iota to its utility or beauty? Far be it from me to condemn any thing which contributes to feminine attractiveness. I would have woman dress neatly and tastefully. She is beautiful by nature, and should dress as to increase these natural charms; yet dressing tastefully is one thing, and fashionably quite another. Mark this fundamental law of beauty, namely, that, and that alone, is truly beautiful which is useful, while whatever is useless, is **THEREFORE** out of taste. If these finical fixings really enhanced the beauty of woman, I would recommend them with all my might; but, on the one hand, they are useless, and therefore homely, besides hiding woman's natural charms, and, on the other, the amount of **EXTRA** sewing they occasion is incalculable. At least two thirds of the sewing now done is required, not on the score of utility, or true beauty, but solely on account of the **FASHIONS**; and this extra sewing ruins the health of the great majority of our women. The sewing posture prevents circulation, curtails respiration, impairs digestion, retards muscular action, and diminishes nearly every one of the vital functions,

and by enfeebling the body, weakens the mind. How many growing girls have weakened their health by going to a trade! The number and aggravation of female complaints are **FRIGHTFUL**, and are consequent mainly on this extra sewing, in connection with those **HABITS** required by the devotees of fashion, so destructive of health, and so injurious to the morals. But for this extra sewing, girls would not be required to break down their health, as now, before their constitutions become consolidated. Excepting the very poorest classes, who do not pretend to be fashionable, not one woman in a hundred arrives at maturity without having impaired her constitution, either by excessive confinement to her avocation, in order to procure the means of dressing "decently," that is, fashionably, or else by abstaining from healthful exercise, keeping bad hours, poring over the last novel, coqueting, dressing so as to expose her health, in connection with ten thousand destroyers of health imposed by fashion.

If this destruction of health were confined to our women, the injury would be comparatively slight; but whatever impairs the health of the mother, enfeebles the constitution of her offspring. I hold these fashionable observances in utter abhorrence, not so much because they fritter away the life of woman, nor because they ruin her own health, as because they thereby **ENFEEBLE AND VITIATE OUR RACE**. By weakening our women, they enfeeble and disorder unborn generations. As fevers often debilitate their victims for years after the disease itself has been subdued, so it will require several generations to restore mankind to that power of body and of mind which, but for these fashions, he would now have possessed. No words can ever portray, no human mind can ever conceive, either the evils or vices entailed on mankind by woman's forsaking her true sphere to follow fashionable phantoms. And the **NEGATIVE** evil is even greater than the positive. The good **LOST** actually exceeds the evil sustained. But for this dress-fashion, woman would spend her time and energies in **PERFECTING HERSELF**.

American women, how much longer shall these things be? Behold the facilities for doing good! We put our republican institutions into your hands! Behold the power freedom is wielding over the destinies of the world, and then behold in yourselves the arbiters of its destiny. What you are, your children will be. What they are, the republic will be. What it is, the world will become. Be entreated, then, not thus to trifle away your time and energies, but to meet this crisis in the world's affairs as you alone can meet it.

Till now I have almost despaired. So completely have I seen woman wedded to her idols, and so wholly absorbed in these externals, that I beheld no ray of hope from any quarter. But a new star of promise has just arisen in the eastern horizon. The French court—that arbiter of the world's fashions—is no more. To what quarter will woman now

look for her standard of dress? The PARISIAN fashions have passed away forever—the fashionable sceptre is now broken, and the fashionable world will now be like an army without a general—like a body without a head; and I now have this hope, that our women will see the folly of their ways, and henceforth pride themselves on their VIRTUES, instead of their observance of the latest fashion—that the ambition of women will now take an elevated direction—that women will now vie with each other, not to see who can array themselves in the latest fashions first, but WHO CAN BECOME THE MOST PERFECT WOMEN.

What do men who are so very particular to have their wives dress just so particularly nice and fashionably, practically say? That these wives are so very homely as to render it necessary to hide their deformities, and divert attention from them to their dress.

YOUNG MEN, our apology for not bestowing more room on you thus far is our one-thing-at-a-time policy. This and the next numbers will appropriate a good deal of space to fitting women to make you better wives. Besides, your gallantry will doubtless dispose you to relinquish your claim in favor of them yet a little longer.

PHRENOLOGY.

Of all the studies or sciences in the world, PHRENOLOGY is the greatest. It teaches us to know our own dispositions, and what avocations in life we are best calculated to follow, and also the dispositions of others. And when your opposers to this science can blot out the great sun in the firmament, or stop the stars in their planetary course, they may then think of stopping the progress of Phrenology, and not till then. It is one of God's greatest truths, which is calculated to make us happy in this world and that which is to come; yet how often do we hear it condemned by the ignorant, and by those who know nothing about it. I have often thought that if mankind would follow your advice, and the directions which you have laid down in your works, how much more comfort and happiness there would be in the world than there is at the present time.

I can see Phrenology is on the gain every where, and I believe the time is not far distant when this great science will be known throughout the world. Then will glory be brought to its right estimate, and the wakeful benevolence of the Gospel will chase away every spell of superstition and delusion. Crime will then be banished, and all will go for the happiness and benefit of mankind.

Respectfully, yours,

WM. MUZZY, Jun.

FOWLER, Ohio, Dec. 23d, 1847.

The children of those who die young, except by accident or some violent disease, rarely live to be aged, except where they inherit longevity from some ancestor.—HEREDITARY DESCENT.

MISCELLANY.

THE SHORTER CATECHISM.

Q. WHAT ONE thing does America now require, to complete her glory, and prosperity, and happiness? A perfect banking system?

A. No. We need that, but it is not the ONE thing needful.

Q. Is it the true educational system?

A. We need that, yet we require something else more.

Q. Is it a perfect political and governmental system?

A. No; for these are only the expressions of the public mind. We want something to REGENERATE that mind.

Q. What, then?

A. We want PERFECT WOMEN. This will bring in its train all these—all other blessings.

American women, do you want to know how to improve yourselves? Our next number will tell you.

REFORM—THE WRONG WAY AND THE RIGHT WAY TO EFFECT IT.

MOST reformers, perceiving the magnitude of a specific evil, battle away against it, might and main; abuse all who do not go the whole figure with them, and sweat and bellow their very life out in their cause. Granted, however, that the evil they fight is all they vociferate it to be; granted that they are on right ground fundamentally; shall evils be rooted up by laying violent hands upon them, and tearing them from their fastnesses? Is it best to pelt them with denunciation, and lash all who adhere to them with bitter sarcasms? Will this remove them soonest? Can men be driven better than persuaded?

"OVERCOME EVIL WITH GOOD." Instead of abusing its abettors, "show them a more excellent way." Show them that their INTEREST invites them to the reform proposed. Above all, sow the seeds of independent TRUTH, and leave these seeds to choke the thorns of evil. SUPPLANT, instead of battering down. PERSUADE, not denounce. Draw by LOVE, instead of repel by hate. Instead of blaming them for what they are, or are not, show them how much better they can become. In short, LEAD them, instead of driving.

SCIENCE AND MORALS.—Those enterprising, philanthropical, phrenological publishers, Messrs. Fowlers & Wells, of Nassau street, are bringing out a popular series of books, chiefly relating to the natural sciences, which cannot be too highly commended or widely circulated. They publish no work that has not a good moral aim and influence, and their imprint has become a guarantee to the public that the work which bears it is worthy of perusal. We rejoice to add that Messrs. Fowlers & Wells have been eminently successful as business men; and, in addition to the sure reward of the philanthropist, they are also rapidly accumulating a worldly fortune.—NEW YORK MIRROR.

All but the fortune.—Ed.

"HANG HIM."

IN 1844, New Hampshire took a vote for and against the gallows. My class-mate, Rev. Mr. Abbott, came home from the polls, after having voted to "hang him." Most of the orthodox voted the death ticket. I asked Abbott WHY he voted thus? He replied, "Because it is Bible." I replied, "Did Christ teach this 'eye-for-eye, tooth-for-tooth, LIFE-FOR-LIFE' doctrine? Did he not condemn it, in so many words, and substitute in its stead the law of LOVE? Besides, do you not claim that the gospel is the universal panacea for 'all sin'?" "We do, indeed." "Then why not RELY on this gospel, instead of on the gallows? Your voting this gallows ticket shows that you have no faith in Christianity; else you would fall back on it, instead of the gallows, to prevent sin and promote virtue. At least, you only half believe in, and rely on, Christianity, if you call in hanging to aid it. If your religion is so complete a preventive for all sin, murder included, drop your gallows and preach Christ crucified. Why, when you claim so much for your all-healing panacea, administer another medicine along with it? Especially, why dose out this brute-force drug, which has exactly a contrary effect? Because you do not PRACTICALLY believe in the efficacy of Christianity as a preventive of vice, at least in its worst forms." "Well, I declare, I never thought of that before. You take me all aback. I must think that over." Christian gallows sticklers, just "think that over." See, in this practical mirror, how little real living, acting confidence, you have in your boasted Christianity. You carry it in your Sunday-coat pocket, and tell what wonderful cures it will effect, yet, when your neighbor is sin-sick you give him a jail dose; and when the case is desperate, your crack-up panacea is at home, in your Sunday-go-to-meeting-coat pocket, and you down with this dreadful gallows dose. Mark, moreover, you do not hang as a means of curing the man hung—you hang expressly to prevent OTHERS from murdering—a practical confession that you consider hanging a far more effectual preventive of vice than preaching. Gallows supporters, "think that over." Be ashamed to boast thus lustily of what you dare not rely upon in practice.

TAKE DOWN THOSE BARS.—Turn mankind into the great sheep-fold of one common brotherhood, instead of shutting a few up into little pens. Pull up those old sectarian stakes, which have made so much border warfare. If your pasture is so much better than your neighbor's, don't fence him out; nor be so very fearful to let your lambs go into other fields; because, if your grass is best, they won't stay there. Make fewer fences; have larger fields. Man is gregarious. Let the people herd together. Congregate—coalesce—associate—FRATERNIZE—in parties, in religion, in intellect, in refinement, in neighborhoods, every where, and in every thing.

EXTRACT.—"When I subscribed for your Phrenological Journal, I intended to keep them very choicely, for binding; but, after reading two or three numbers, I became so deeply interested in them, that I could not refrain from lending them to my neighbors, who have become as much interested in them as myself. I believe in doing good to others. You may expect a large club of new subscribers from this quarter soon. Yours, truly, * * *"

Who will "go and do likewise?"

THE LADY'S REPOSITORY.

A VALUED correspondent has sent us a review of the Repository's strictures on Phrenology, which shows, by quotations from the Repository, that its editor is a virtual believer in the doctrines he nominally repudiates, and refutes the Repository's objections effectually on every point. Yet we hardly deem its publication desirable, because Phrenology has now attained such headway, as to hardly require to turn aside for the purpose of answering cavilers, whose own productions virtually refute themselves. How utterly powerless all past efforts to arrest its triumphal march! Still more puny will be all subsequent attacks, because of its perpetually-increasing momentum. Would it become a giant, marching from conquest to conquest, to stop to scourge every whiffet that might snap at him? Let these barkers croak, and then chuckle over their own and one another's corruscations of folly; but let the lovers of this God-created science waste no strength in defence, but expend all their energies in DISSEMINATING the science, because a KNOWLEDGE of it will both refute all objections, and make converts just in proportion to the spread of such knowledge.

HEREDITARY.

"Crossing the breed," is generally considered to exert a highly favorable influence on progeny; but all depends on those WITH WHOM such crossing takes place, as seen in the following statement:

There are no less than TWENTY-THREE cross-breeds in Peru, and the effect of such intermixture upon the character is thus stated by Dr. Tschudi: "To define their characteristics correctly would be impossible; for their minds partake of the mixture of their blood. As a general rule it may fairly be said, that they unite in themselves all the faults, without any of the virtues of their progenitors; as men they are generally inferior to the pure races, and as members of society they are the worst class of citizens."

CROSSING THE BREED OF ANIMALS.—We noticed the fact at the time, that, while Raymond & Waring's menagerie was at this place, some six weeks since, on exhibition, a Bengal tigress, belonging to it, gave birth to a cub, the male parent of which was a lion. While in New York the other day, we were informed, by a gentleman connected with the menagerie, that the little cross-breed is alive, and growing finely.

This curious cross-breed is a male, its head and fore-parts being the complete lion, the mane already beginning to show itself; while its body is striped, and bears full resemblance to the tiger.—EASTERN STATE JOURNAL.

BOYS OUT OF EMPLOYMENT.—An "Old New Yorker" says, in a communication: "A gentleman in Wall street advertised, a few days since, for a clerk. Next morning, on reaching the vicinity of his office, he saw a crowd, and supposed his place was on fire, but, on inquiry, found 150 boys collected, all of whom had assembled in consequence of this advertisement. It is surprising these boys do not go to sea, or on to farms in the interior, and insure permanent and useful employment. In three years they would get better wages than are obtained by half the workingmen in the city, at twenty-one years of age.

"It will hardly be credited, but there is no doubt of the fact, that there are 8,000 boys in New York and Philadelphia, between sixteen and twenty years of age, without any permanent employment. What will be the fate of these boys?"—N. Y. EVENING POST.

SPIRITUALITY.

THAT premonitory function described, in our December number, to this faculty is well illustrated in the following. Many scout such spiritual impressions, yet that renders them none the less real, for they are too numerous, and too well authenticated, to be philosophically accounted for by a mere "I don't believe a word of it." Nor does the fact that because disbelievers have no such forewarnings prove that others have none.

A farmer in one of the western counties in England was met by a man whom he had formerly employed, and who again asked for work. The farmer (rather with a view to be relieved from his importunity than with any intention of assisting him) told him he would think of it, and send word to the place where the man told him he should be found. Time passed on, and the farmer entirely forgot his promise. One night, however, he suddenly started from his sleep, and awakening his wits, said he felt a strong impulse to set off immediately to the country town, some thirty or forty miles distant; but *why*, he had not the least idea. He endeavored to shake off the impression, and went to sleep again, but woke a second time with such a strong conviction that he *must* start that instant, that he directly rose, saddled his horse, and set off. On his way he had to cross a ferry, which he could only do at one hour of the night, when the mail was carried over. He was almost certain he should be too late, but nevertheless rode on, and when he came to the ferry, greatly to his surprise found that though the mail had passed over a short time previously, the ferryman was still waiting. On his expressing his astonishment, the boatman replied, "Oh, when I was at the other side, I heard you shouting, and so came back again." The farmer said he had not shouted; but the other repeated his assertion that he had distinctly heard him call.

Having crossed over, the farmer pursued his journey, and arrived at the country town the next morning. But now that he had come there, he had not the slightest notion of any business to be transacted, and so amused himself by sauntering about the place, and at length entered the court where the assizes were being held. The prisoner at the bar had just been to all appearance, proved clearly guilty, by circumstantial evidence, of murder; and he was then asked if he had any witnesses to call in his behalf. He replied that he had no friends there, but looking around the court among the spectators, he recognized the farmer, who almost immediately recognized in him the man who had applied to him for work; the farmer was instantly summoned to the witness-box, and his evidence proved, beyond the possibility of doubt, that at the very hour the prisoner was accused of committing murder in one part of the country, he was applying for work in another. The prisoner was, of course, acquitted, and the farmer found that, urged on by an uncontrollable impulse, which he could neither explain nor account for, he had indeed taken his midnight journey to some purpose, notwithstanding it had appeared so unreasonable and causeless. "This is the Lord's doing, and it is marvelous in our eyes."—*Churchman's Companion*.

OUR SEMI-ANNUAL PROSPECTUS.—With this number of the Journal we send our semi-annual PROSPECTUS, believing that many will be glad to hand it to their friends, who may be induced to subscribe thereby. Our Journal being stereotyped, we can furnish the back numbers from January, which will make the volume complete.

The PHRENOLOGICAL JOURNAL may be ordered in connection with the WATER-CURE JOURNAL, if desired. Terms the same. Clubs may be formed for the two in connection with each other.

MORBID SOCIAL FACULTIES

THE following case of mental disease came under the personal observation of the writer; he can therefore vouch for the correctness of the facts which he details. Miss A. was the granddaughter of a celebrated Virginian, who filled a chief part in the American revolution. He was a very perfect specimen of the nervous temperament himself, and his eldest daughter inherited it from him. She married a gentleman of a constitution similar to her own; and Miss A., the offspring of this marriage, of course resembled them in a very great degree. She is, in truth, the most perfect specimen of the nervous temperament we ever saw in man or woman, except John Randolph, of Roanoke. She was also singularly beautiful—that is, in the particular style of beauty which belongs to her temperament. Her head is in general a very good one, with the back part very thin between the ears, and very much elongated,—thus giving great predominance to the organs of Amativeness, Philoprogenitiveness, and UNION-FOR-LIFE. When about seventeen years of age, her affections became fixed upon a young gentleman in her neighborhood, and with the approbation of all their friends, they were betrothed. But a few days before the day appointed for the marriage, the young man was thrown from his horse near her father's house, while coming to visit her, and was killed on the spot. What the immediate effect of this accident was, we have not ascertained; but it is certain that her mind never has been in a healthy state since. About two years after she was married to a man of cultivated mind and placid temper, who has ever treated her with great indulgence. Her social organs fastened upon him with morbid power, and exhibit themselves in the most singular and frequently ridiculous manner. She cannot bear him to leave her sight, becoming restless and agitated if he even steps into the next room. If he leaves the house, even for a few minutes, without letting her know in the most minute manner where he is going, she becomes almost frantic with distress. If he walks out merely to visit some part of his farm where his negroes are at work, he is obliged to tell her which way he will go, what he will do, and the exact time at which he will return. She then watches at the window, and if she does not see him returning at that time, she becomes dreadfully alarmed, sends all her maid-servants after him, and sometimes goes herself. If he is not found, she sets all the people on the farm to searching for him, has horns blown, etc. She very rarely leaves home; but we recollect one occasion on which she was persuaded to come with her husband and children and spend a day or two at the house of a friend. The writer happened to call during the day, and the master of the house requested him to go with himself and the husband of this lady to see a mineral spring about a quarter of a mile off. When we had got within fifty yards of the place, we heard a horn blown. The gentleman immediately became much agitated, and turning round, exclaimed, "That is my wife—I forgot to tell her I was going." We tried to persuade him to the contrary, but he insisted on hurrying back. He is a justice of the peace, and whenever it is his turn to attend court, his wife accompanies him, and sits in her carriage in front of the court-house till the trial is over. Sometimes he attends dinner-parties in the neighborhood, and if he does not return at the precise time appointed, her carriage drives up, and a servant comes to the door to inquire after him, etc. There is no affectation in all this. She really suffers whenever her husband is out of her presence, and a protracted absence brings on violent illness.

This case of mental disease is easily explainable on phrenological principles. The temperament of this woman fitted her for violent mental emotions, and the size and shape of her back-head rendered her social and amative feelings very strong. These were wrought into a high state of excitement by her first engagement, and then they suffered a severe shock by the sudden bereavement of their object. Consequently, they became diseased; and the disease exhibits itself in this morbid attachment to her husband and children—for she behaves toward her children in the same foolish way in which she does to their father.

Richmond, Va., 1848.

LINES ON A PHRENOLOGICAL BUST.

BY WILLIAM WALLACE.

THOU Bust—within thy lines I trace
 The hand that filled the mighty space
 With worlds, and launched the suns around
 The air with LAW's harmonious sound!
 Let others pause, and, wondering, pore
 On sounding sea and silent shore;
 On stars, that lift their lamps of light
 Along the palace-walls of night;
 On busy marts—on shining spires—
 On holy shrines—on household fires—
 On volumes pregnant with the lore
 Of ages that have gone before:
 Not these before my gaze I spread—
 I probe, at once, THE FOUNTAIN-HEAD!
 I look on thee, type of the brain!
 That cognizant of land and main
 For which the countless planets shine,
 And even darkness glows divine.
 She builds the mart—she lifts the spire—
 She rears the shrine—she lights the fire;
 From her the giant thought appears—
 The true Napoleon of years!
 Here LANGUAGE, the majestic power,
 Of man, alone, the God-like dower;
 Here HUMOR's fountain lies concealed,
 To be in social hour revealed;
 Here WIT, like lightning in a cloud,
 Slumbers—but it will burst the shroud;
 Here IDEALITY is crowned
 "The beautiful," on rosy ground;
 And, like a queen, with glowing eyes,
 She walks within her paradise;
 And WONDER here, to see the wings
 Of spirits flash in common things!
 And here SUBLIMITY, that hears
 God's footstep in the rolling spheres;
 AMATIVENESS, that proves the earth
 Was peopled in its Eden-birth;
 For near it lies that power that stands
 Craving the touch of little hands;
 And here the force that would not roam,
 But says to man, "Here is thy home;"
 And, over all, CAUSALITY—
 Controller—source of harmony!
 Go, read your books—go, probe your mart—
 For me the BRAIN—for me the heart!

Responsive to its mighty breath,
 The lord of life, lord over death !
 HERE I behold the secret things—
 The hopes, the passions, and the springs—
 The power that grasps the monarch's crown ;
 The power that tumbles monarchs down ;
 The force that strings the poet's lyre ;
 The force that lights the patriot's fire ;
 The bright, the dark, the good, the vile ;
 The curse, the love, the frown, the smile !
 Since first the light of suns began,
 'Tis HERE that I behold THE MAN !

MESSRS. FOWLERS :

GENTLEMEN—I have lately commenced the study of your "Phrenology." Formerly I was a skeptic, regarding the science as a humbug ; but every advance I make in the study convinces me that my skepticism was the offspring of ignorance only. Phrenology is the true science of mind ; this I am convinced of.

But I confess I meet with some difficulties as I advance—seeming difficulties, doubtless, yet, nevertheless, somewhat embarrassing to me. For instance, I have Firmness full, or large ; in my brother's head, where this organ is located there is a flatness, if not a depression. The organ of Continuity is also as full in my head as in his. This ought to give me the larger share of perseverance, of tenacity. Yet the contrary of this is the fact. As long as a thing is new, I labor at it with energy, but I soon flag, become weary, and throw it aside. If my brother commences a piece of work, he will drive it through, and never rest or pause until it is finished. But if any thing at which he is engaged is interrupted, ten chances to one if he will ever resume it ; whereas I generally have a number of things going on at the same time. I will often throw a work aside, and again resume it, sometimes finish a job ; but just as likely, after making a beginning, throw it aside altogether. I have commenced so many projects, and completed so few, that some persons call me fickle. And yet I think I am not ; for, in regard to principles and leading objects, I am not changeable, and I am not as easily swayed by advice as he is. Now, why is it, that my brother, having a smaller organ of Firmness than myself, has more perseverance ? Will a difference of temperament account for it ? My head is fully as large as his ; I am taller, but thinner in the face, and not so full in the chest. He has a predominance of what you call the Vital temperament ; I, of the Motive, I think.(a)

I think my manner of studying the science is a little peculiar. The location of the organs and the functions they perform are soon learned ; but the effect of the combinations of organs is not so easily surmounted. With a bust, and your work on Phrenology, I find the former only an amusement. My plan for learning the effects of the various combinations is as follows : I suppose a head, for instance, with large Benevolence, Approbativeness, Conscientiousness, and Adhesiveness. Having a slate before me, I write down the characteristics I suppose such a combination would give, then, referring to "Phrenology Illustrated," I compare the character there given with mine.

Thus, when the learner writes down the character correctly, his Self-Esteem is vastly gratified, and this gives a zest to the study it would not otherwise possess, and, besides, gives him a faculty for writing out characters with facility, if he ever should desire to make a practical use of his learning.(b)

I like your plan of Americanizing the science, and I hope you will carry it to still greater lengths. You long since suggested the alteration of the name

Destructiveness to Executiveness. I am convinced the latter term is more expressive of the function than the former; why, then, not adopt it in your classification? Shall we cling to a misnomer, merely because it is of European origin?

I had more to say, but I feel myself flagging; (c) so here I subscribe myself,

Yours, very respectfully, D.

(a) If I could see these subjects, I could probably solve the difficulty, and I think I can as it is. The writer is probably of a highly active and excitable, but not enduring temperament, while his brother is doubtless more cool and steady in his organic constitution. Mental manifestations quite analogous to each other may spring from different conditions. Thus, a very fervid temperament creates that intensity of desire which begets an impetuosity and tenacity easily mistaken for Firmness, yet a close analysis of the manifestation will show its cause to be ardent *FEELING*, instead of cool decision. Let these feelings subside, and this apparent obstinacy becomes flexibility. So Combativeness may be mistaken for Firmness; yet in such cases the manifestation subsides when the opposition which caused it ceases. Students of Phrenology are required to exercise their Comparison vigorously and perpetually, by way of ascertaining these *MAIN-SPRINGS* of conduct. Yet we shall discuss this and kindred points more fully in our articles on the Temperaments and Combinations, announced for this volume.

(b) This mode of procedure is indeed excellent, and furnishes a most admirable school for that discipline of Comparison which the student of Phrenology requires more than any other faculty.

(c) Evidently not a want of decision, but a "flagging" of his constitutional excitability.

RESOLUTIONS OF THANKS.

AFTER the closing lecture of Mr. H. Wisner, on Saturday evening, the 15th inst., the meeting was called to order by Jno. W. Bell, Esq., on whose motion Dr. Jacob Kirby was called to the chair, and De Witt C. Johnston appointed secretary. After which Mr. Bell moved the adoption of the following resolutions:

Whereas, Mr. Wisner has, during the past week, entertained our citizens with a course of instructive and highly entertaining lectures on the subject of Phrenology, and kindred topics, therefore, be it

Resolved, That we regard Mr. Wisner as a courteous gentleman, a pleasing and instructive lecturer, a profound Phrenologist, and a correct delineator of human character.

2. That we tender him our sincere thanks for the course of lectures delivered in our town, and

3. That we recommend him to the consideration and patronage of all to whom he may present himself.

4. That these resolutions be published in the Hillsborough papers, and that a copy be furnished Mr. Wisner. Which were unanimously adopted.

DE WITT C. JOHNSTON, Sec'y.

JACOB KIRBY, Ch'n.

EXTRACT FROM A PRIVATE LETTER.—THAT WORK ON RELIGION is just the thing that is needed in community, and if I were able I would like to place a copy of it in every family. If we could have such preaching as is contained in that work, I should not be compelled to stay at home every Sunday for want of interest in the sermons. Oh, I long for the time when all dogmas, creeds, and sectarian walls shall be broken down and scattered to the four winds, and mankind can come together and examine, with unprejudiced minds, those subjects which concern their future welfare, both temporal and spiritual. And that time is coming—"the good time coming." God speed the day.

NEW BOOKS.

A DEFENCE OF PHRENOLOGY, Containing, 1st, an Essay on the Nature and Value of Phrenological Evidence; 2d, a Vindication of Phrenology against the Attack of Dr. John Augustine Smith; 3d, View of Facts Relied on by Phrenologists as a Proof that the Cerebellum is the Seat of the Re-productive Instinct. By ANDREW BOARDMAN. Price 75 cents. Mailable.

Mr. A. Boardman, of New York, the author of this book, whom we recognize as a tried soldier, who has been battling for years, in defence of a system that will stand as long as men are born with heads, still exhibits a praiseworthy valor. When Spurzheim died, a host of strange people started from hiding-places, and boldly kicked the dead lion; still Phrenology lives, and it is admitted by its opposers, that it cannot die while philosophy is taught, or the elements of physiology and anatomy are recognized as elements of a finished education. This comprehensive book is an interesting record of the views of such as entertain a well-founded belief in the truths revealed by this extraordinary science.—PHILADELPHIA ADVERTISER.

THE PARENT'S GUIDE for the Transmission of Desired Qualities to Offspring, and Childbirth made Easy. By Mrs. HESTER PENDLETON. 12mo., pp. 212. New York: Fowlers & Wells. Mailable. Price 50 cents.

The subjects treated in this volume are of the highest moment to the physical and moral well-being of the human race, and worthy the most careful study and investigation. The theory which Mrs. P. endeavors to establish, is understood and applied in the improvement of domestic animals—as the horse, hog, sheep, etc.—and it would seem that the analogy of improving our own kind, in accordance with the theory, was as capable of demonstration as any problem in Euclid. The present work, we are told—and it bears internal evidence of truthfulness—is the result of long and mature reflection, and “a well-grounded induction from history, from observation, and from experience.” We earnestly commend its perusal to parents, and, indeed, all who desire to become the progenitors of a noble race.—HUNT'S MERCHANT'S MAGAZINE.

THE WATER-CURE JOURNAL, and Herald of Reforms, edited by Dr. Shew, has just been enlarged from sixteen to thirty-two large octavo pages, monthly. The terms will remain the same as formerly, viz: ONLY ONE DOLLAR a year, in advance. Please address FOWLERS & WELLS, Clinton Hall, 131 Nassau street, New York.

As the new volume commenced on the first of July, it is desirable that subscriptions be forwarded as soon as possible, in order to obtain the volume complete. See Prospectus on third page of this cover.

PHRENOLOGY AT SARATOGA SPRINGS.—The editor intends to give a course of lectures at Saratoga the last part of July and first of August.

TOBACCO AND EDUCATION.—The Board of Education at Syracuse, have refused to employ any man in that city who uses tobacco in any form.

ARTICLE XLV.

PHRENOLOGICAL DESCRIPTION OF JAMES E. MURDOCH, WITH A LIKENESS,*
AS GIVEN BY S. R. WELLS, NEW YORK, JULY, 1848.



Yours Truly
James E. Murdoch.

MR. MURDOCH has a strong constitution, inherited from a long-lived ancestry ; is capable of enduring much mental and physical exertion, and generally carrying into practice the promptings of his intellect ; but being built on the high-pressure principle, is enthusiastic, and liable, under exciting circumstances, to go to extremes, and perhaps to overdo

* From a Daguerreotype by Plumb.

and produce necessity for subsequent reinvigoration. He has more taste for mental than manual labor; would engage in a profession requiring the use of his brain, rather than his hands; prefers the enjoyments and pleasures, instead of the drudgeries of life; would do better for a manager than an operator, and endeavor to make a hard job easy. He is formed for social life—appreciates the society of friends; is fond of domestic enjoyments—of wife and children—a kind and affectionate husband and father; would be interested in the welfare and improvement of woman, and is decidedly a domestic man in his feelings.

He is rather impulsive, and his impulses quickly wrought to action; is very decided and positive in the expression of his opinions; not a non-party man, but takes his position, and does not fear to maintain it—no reference is here had to his politics; is candid, open-hearted, and hardly non-committal enough for his own interest at times; and would be better fitted to cope with the world if he had more of the restraining influences of Secretiveness and Cautiousness, to correspond with the propelling, high-pressure principle that governs his actions.

He is highly ambitious, and desirous to excel in whatever he undertakes; wants to be number one, or not at all, and would exert himself strenuously to accomplish his object, and to have his motives and efforts appreciated; can't endure to be suspected, or to have his motives impugned, and feels a censure very keenly, whether deserved or not, but endeavors to do his utmost to secure the approbation of his friends; still, he would be very unwilling to sacrifice dignity, honor, or principle, for praise. I said he would feel censure very keenly, which is true; yet he is not afraid of opposition, but courts rather than shrinks from it; is quick and spirited in his resentments, but does not harbor the feelings of revenge or cruelty.

He is very fond of fun; is jovial, buoyant, cheerful, and witty. He fully appreciates a joke, and is fond of repartee. His partialities for persons or objects are strong, and he wants to be constantly with those he likes; but his dislikes are equally strong.

He has a strong tenacity for life, and all its pleasures, such as eating, drinking, sleeping, breathing; but can endure a privation of the former three better than most persons, if he can only have a plenty of fresh air.

He is fond of money, and knows how to make it; but all his desires are very strong, and call loudly for gratification.

What he wants at all, he feels that he **MUST HAVE**—that there is a necessity in the case—and is satisfied with no half-way or second-best articles; hence, finds much use for money, and is in no danger of being wealthy, unless almost by accident, for if he does not need it for his own use, he will to supply the wants of others; because it is difficult for him to say no, or to refuse a request, even though his judgment—if he would wait to consult it—would dictate such a course.

He has a very susceptible taste with regard to appropriateness in the

arrangement of things, and would be exceedingly annoyed by what he considered a want of adaptation of the proportions and fitness of an object to its specified use or location. He notices bulks and distances more than general configuration. He is firm almost to obstinacy if opposed when he has decided on a course to be pursued; but if the opposition be removed, he would at once yield his will to the promptings of sympathy, or the dictates of intellect.

He is naturally modest and diffident; but having a strong desire for the approbation of friends, would exert himself strenuously to secure it, and might by that means give to those who did not understand the matter, the impression that he was proud, which is not the case. In fact, he lacks confidence in his own powers, is never as well satisfied with his efforts as other people are, and is his own closest critic.

He looks on the bright side of subjects, is generally sanguine and cheerful, and anticipates success, and of course is liable to meet with disappointments; but he soon rises above their effects, being depressed but a short time at once—hope being high.

He is fond of variety and change, is much annoyed by long stories, prayers, sermons, or long jobs of any kind, and is inclined to contract rather than protract.

He is incredulous, and requires positive evidence before he will believe a principle he does not understand. Still, he is willing to be convinced, and has an investigating mind: hence, might be called credulous by those who are so fearful they shall believe too much that they will not believe even the truth.

IDEALITY AND SUBLIMITY are most prominently developed, and with IMITATION, they aid him materially in representing nature, in all those emotions which inspire men to act, under those varied circumstances which so often surprise us. From this combination of faculties, he would excel as a tragedian.

He is extravagantly fond of the beautiful, grand, and sublime, whether in art or nature. His perceptive organs are large, and he has an almost unbounded desire to acquire knowledge; is a great observer, and seldom forgets an object that he has seen distinctly; yet his memory of names and dates, unless his attention is particularly called to notice them, is poor. But he seldom forgets WHERE he has seen persons, or objects, or their relative locations.

He uses correct language, and is capable of being copious; or, in other words, is a free speaker; and should he be surrounded by favorable circumstances and influences, and occasion call him out, he would be excelled by but very few, if any, in oratory, for he has the FEELING temperament, which impresses his hearers with the same that he possesses, so that the phrase, "goes from the heart and reaches the heart," would be applicable to himself and his auditors.

He is an excellent judge of character—seldom deceived in regard to one's governing motives—and would rather judge of a person from sight, or a few moment's interview, than any number of recommendations. **BENEVOLENCE** is VERY large, and sometimes his sympathies get the ascendancy over his otherwise correct judgment, and dispose him to grant favors against his own interest, and to his positive injury, when there is no probability of a reciprocation.

Adhesiveness is also large, and he will never lack for friends, for there is a vein of "the milk of human kindness" running through all his intercourse with the family of man, which gains for him the good-will of all, (except ill-will be excited through envy.)

His reasoning faculties are all well developed—comparison, particularly—hence he has a happy faculty of illustrating his ideas by similar comparisons; is a good critic; and ascertains the analogous laws of things by classification. He has a great deal of the off-hand talent, which is always available in a case of emergency.

He is exceedingly fond of poetry, and fully appreciates that spiritual state of mind which enables the author to forget earth, and go into the higher spheres, where he may revel in the most vivid and exalted imagination.

His head is that of a reformer—not a conservative, but a progressionist—and his chief desire is, to benefit his fellow-man. He goes upon the principle of "doing to others as he would be done by," with the exception, that he is willing to do more FOR them than he would be willing to receive FROM them. He loves his neighbor MORE than himself, and feels amply rewarded for any exertion he may make, if his efforts are only appreciated.

His talent is of the practical kind; nor will he give a subject any attention, unless it can be rendered a matter of utility.

He possesses all the elements to enable him to enjoy the matrimonial relations, in the highest possible degree. In short, he is an affectionate, kind-hearted, high-minded, noble man, and may be regarded as a true philanthropist, and a Christian.

Mr. Murdoch was born in Philadelphia, 1813. His father, a highly-respectable citizen of that place, intended him for his own business, that of account book making and paper ruling; but as he had early evinced a decided taste for reading, he allowed him to follow the bent of his mind without control. The writings of Shakspeare and Scott became the text books of the future "histrior." Between the ages of fourteen and fifteen, a somewhat delicate constitution became much impaired, by too constant application to his book, and an ardent attachment to a fire company, of which he was an active member, and a residence in the country of a few months was sought as a relief. The period thus spent decided his career. He returned to the city determined to prepare himself for the stage; for, to use his own words to his father, "I

am determined to be a public speaker." "Of which profession shall it be, my son?" said the father. "The stage, with your permission," was the reply. This announcement was received with great surprise, for, at this period, young Murdoch had not witnessed more than one theatrical performance, and that was the comedy of *Much Ado about Nothing*, by the old Chestnut street company—Benedick by Thos. Cooper, Esq., to the Beatrice of Miss Kelly—while, on the other hand, he was constantly in attendance at all other places where public speaking was to be heard. Mr. Murdoch, firmly convinced that opposition would but delay the period of "the first appearance," finally gave his consent. The embryo actor immediately began a course of dramatic trainings. Mr. Lemuel G. White, of Philadelphia, was selected as the teacher of Elocution, and a debating society which he had instituted, and of which he was chosen president, was forthwith transformed into a "spouting club." Here now was the field for action, and Murdoch soon became the hero. The triumphs of the amateur soon led the way to the theatre. At a public exhibition of the club, the character of Glenalvon was sustained by Mr. Murdoch. In this, it is said, he acquitted himself so well, as to be urged by his friends—among them his teacher—to commence his public career. He accordingly appeared, at the age of seventeen, at the Arch street Theatre, Philadelphia, in the fall of 1829, as FREDERICK, in *Lovers' Vows*, before a large audience, by whom he was received with the most decided marks of approbation; then as Norval, Octavian, and as Selim, in *Barbarossa*. The leading journals of the day spoke in high terms of these performances, predicting an eminent career for the young actor. But a better omen of his sure, final success, lay, at this time, in his resolutely declining to appear in *Hamlet*, although strongly urged by his teacher and friends, and having actually rehearsed the character for that purpose. He had "a better conception of *Hamlet*," he said, "than he could embody. When he felt that he could grasp it more firmly, and not till then, he would undertake it." The prudence and prescience of this wise delay, were amply confirmed in the triumphant performance of this very part of *Hamlet*, by Mr. Murdoch, on the first night of his engagement, and for the first time, at the Park Theatre, in October, 1845. It was the most successful first night's *Hamlet* ever witnessed in America. The beautiful gradations of art have been happily observed by Mr. Murdoch, in his gradual advances from the very lowest to the very highest parts. He fairly carried the weanling lamb, before he attempted to shoulder the bullock. It was the performance of his humbler round of early duty that brought him to Augusta, Geo., where the strong hand of Mr. Forrest was fortunately laid upon him, and helped to bring him more prominently into view. In his dissatisfaction with the Pythias who had been offered to support his *Damon*, Mr. Forrest—who had seen something of the young performer, and staked an opinion on his future eminence—turned to the manager, and said, in his peculiar manner, "Let Murdoch play it!"

The manager answered, "He is too young and slight for it." (That's always the opinion, we believe, of old managers.) Forrest said, "Let him try it, I'll answer for him." Well and bravely said, Edwin Forrest! A well-won and well-preserved favor with the public, confirmed this friendly confidence; and shortly after, at Columbia, S. C., the successful assumption of *Hotspur*—at notice, on the morning of the day of performance—to the veteran Cooper's

Falstaff, and for Cooper's benefit, gave him another vigorous push in his course. His accomplishment of this task, secured for him the compliment of a benefit, under the favor of the students of Columbia College: so early in his career had Murdoch begun to earn the support of his young countrymen, who are now his best friends and ardent auxiliaries. On his return to Philadelphia, an engagement was secured for him by the friendly interposition of Mr. Forrest. Mr. Forrest, although absent in Europe at the reappearing of Mr. M. in this city, used all his influence in securing him a favorable hearing in the highest walks of the drama: thus continuing his friendly interest in the matured actor, which he first evinced toward the tyro.

Here, on the very ground where he achieved his first triumph, did the young actor perform the drudgery of his profession, so essential, in his opinion, to his final success. The severe labor of acquiring and performing a vast number of minor characters, in these two past years, brought upon him a spell of sickness, in which his career was near its close by a draught of a solution of arsenic, by mistake for another medicine, which, being with great difficulty removed from the system, left him suffering and somewhat impaired for work. After this, he played at the Chestnut street Theatre, during the latter part of the engagement of the Kembles, and supported them in many characters of importance, to the entire satisfaction of the Philadelphia public.

About this time, his health began to decline, and after many attempts to bear up under the increasing labor of a stock actor's life, Murdoch at last sunk under it, and was ordered by his physician to the South. After playing in Mobile a few nights, and acting a short time with Mr. Caldwell, in New Orleans—a victim of the asthma, and the shadow of himself—the climate—it being the rainy season, close, and foggy—drove him North again. Not being acquainted with the peculiarities of southern river traveling, he found himself ice-bound at the mouth of the Ohio. From thence, on horseback, in stages, wagons, etc., he made his way back to Philadelphia. The hardships of this trip gave a favorable turn to his disease, and from this period his health began to advance. After playing a short engagement at Philadelphia, he was called, under the management of Mr. Barry, to Boston, where he became a great favorite in many leading characters, in tragedy and comedy. At this time, his chief promise and success lay, certainly, in comedy. In this city, he was honored with a complimentary benefit, offered to him by the best citizens of Boston, as a testimony of esteem, etc. He was recalled to Philadelphia, to receive another complimentary benefit, playing, by the way, a short engagement at the Park Theatre, New York, supporting Miss Ellen Tree, in the *Lady of Lyons* and *Benedick*, with great success, and creating a deep interest in many to watch his future course.

About 1842, Mr. Murdoch withdrew entirely from the stage, for the purpose of devoting a few years to a more thorough course of mental training than his early career, and the absorbing duties of his profession, had heretofore afforded him. The science of Elocution, always a favorite study with him, presented the means of maintenance, at the same time that it advanced the purpose he had in view. The *Philosophy of the Human Voice*, by Dr. James Rush, of Philadelphia, a personal acquaintance with whom Mr. Murdoch enjoyed through his entire public career, formed a basis of a system of instruction in Elocution

adopted by Mr. M. In order to carry this out with greater success, the study of Anatomy, connected with the lungs and the organs of voice, was undertaken, and after several months' application, with a certificate of competency from a number of the leading physicians of Boston, the ex-actor commenced his career as professor of Elocution and Orthœpy, in which he soon became as distinguished as he had been on the stage. In addition to his duties as teacher to private and public schools, to students of law and divinity, and to high and honored practitioners of both, Mr. Murdoch was called to take charge of extensive classes in the theological colleges of Newton, Mass., and Bangor, Me. Indeed, throughout the United States, ministers of the Gospel, and other professional gentlemen, bear high testimony of the excellent talents of Mr. Murdoch as a teacher, and his character as a man. During his career as an elocutionist, he formed a friendly connection with Mr. Wm. Russell, the accomplished elocutionist and rhetorician, with whom he prosecuted the study of Rhetoric, and occupied his leisure hours in preparing a joint work, on *The Cultivation of the Human Voice*, published by Ticknor & Co., of Boston, and used extensively as a text book in the art of speaking and reading. Mr. Murdoch's public lectures were eagerly sought after by the various lyceums and other institutions in the Eastern States, and the American Institution of Education, embracing the most distinguished teachers of the country, honored him with invitations to discourse before their body at their yearly meetings. The city of Boston is indebted to Mr. M. for the most complete establishment for physical education ever erected in that, or any other city of the new world. As a testimony of the high estimation entertained there of his efforts in the cause of physical education, and their esteem for him as a citizen, a beautiful copy of Knight's *Shakspeare*, in the most costly style, was presented to him by Geo. S. Hilliard, Esq., in behalf of many eminent ministers, lawyers, and merchants, together with the ladies and gentlemen, and youth of both sexes, his former pupils and friends. The Boston Lyceum, at a time of great depression in theatricals, invited Mr. M. to lecture before that body, on the subject of the Drama and the Theatre. In this lecture, which was noticed by the press generally as a bold, manly exposition of the profession of the actor, its uses, and its abuses, Mr. Murdoch first advanced his well-known views of a national drama, and placed on record his protest to the objectional features of the theatres of the present day. The success and approbation universally acknowledged by the leading journals of the day, which attended a series of interesting lectures on *Shakspeare's* principal characters, in action, delivered in Boston, New York, and Philadelphia, revived once more the desire to tread the boards; and after a period of several months, devoted to study and the preparation of a new wardrobe, Mr. Murdoch presented himself before a New York audience at the Park Theatre, on the evening of October 20th, 1845, in the character of Hamlet. He had not mistaken his time. He had struck the very hour to a minute, and there was a general response through the press, and the community, to the good fortune and great success of his opportune appearance. He took the good opinion of the public without a division; and it was acknowledged, that in this young, ardent, accomplished, and gifted performer, the American Drama had found another able advocate and generous ally to cheer her onward course. It was not only in the new stage success of Murdoch—his triumphant personation of the Hamlet, the Benedick, the Othello, that they found hope—but in

all the purposes, professions, and well-matured views of a dramatic revival, which Mr. Murdoch was well-known to entertain, that they hailed his triumph.

Since Mr. M.'s return to the stage, his career has been a most triumphant one. In Philadelphia, his native city, Col. Page, in behalf of his friends and old schoolfellows, presented him an elegantly-bound copy of Shakspeare; in Boston, he was presented with a beautiful sword; in New Orleans, a splendid dinner, with the governor of the state, and many other distinguished men, present: and now, with an untiring ambition, a nature plastic in its elements, in the heyday of life, with hosts of friends and ardent admirers, Mr. M. has a bright prospect before him. May he realize it, and be happy in the result.

The person of Mr. Murdoch is admirably adapted to the requirements of the stage. Of the medium build, both in height and form; in voice, feature, and motion, pliant and variable; he seems happily constituted for the performance of both comedy and tragedy. His style of acting answers—for, in a well-developed character, all parts are in harmony with each other—to these endowments. It hits a middle line, below the severe and terrible graces of tragedy, and above the broad effects of comedy. This combination, adapted to a style entirely his own, free from mannerism and imitation, places Mr. M. side by side with the great artists of the day.

In his personal character, and professional aims, Mr. M. is not only above reproach, but entitled to the best regards of the community, for the zeal with which he espouses the reform and elevation of the theatre, which he desires to see purged of all that can offend the strictest judgment, and the purest morality. He also would have the theatre to promote, and confirm the best national feeling, by placing upon the stage plays growing out of our own history, and addressed to our home sympathies. In furtherance of these views, he has already brought before the public two plays, by an American author, which have been favorably received, and highly lauded by the press. We hope Mr. M. will be careful, as he has been heretofore, to secure the respect of the community in his professional and personal course. It is men like Mr. M. who will gain, for the theatre, the esteem and friendship of large and powerful classes, who have stood forth against it, from the low character of the pieces produced, and the unworthy circumstances and connections under which they have been presented. Mr. M. was religiously educated, and early embraced Christianity, from which he has not departed. He is a strictly temperate and moral man in his every-day life.

We understand he intends to visit his friends in the South and West this winter, and next summer he purposes a visit to Europe.

PHRENOLOGY IN ILLINOIS.

In no part of our country is Phrenology progressing with greater rapidity, than in this rich "prairie land." This year, the demand for our Journal and other publications, has more than doubled that of any former year. Mr. A. R. GARDNER, of Farmington, has supplied himself with a complete stock of all of our publications, which he will sell at wholesale or retail. Our friends in that region will do well to give him a call.

ARTICLE XLVI.

AMATIVENESS—ITS LOCATION, ADAPTATION, RIGHT EXERCISE, AND PERVERSION.

WITHIN the last three or four years, the Journal has contained the analysis of all the faculties except one, and that one the most important to human happiness. That one is AMATIVENESS. Shall this faculty, then, be omitted? Shall it be cast out of the pages of the American Phrenological Journal as unclean and impure? Would this accord with the spirit of true philosophy, or with correct taste? Would not such an omission bear upon its face an implication of its inherent unfitness for public inspection, and is this so? Has nature committed so great an impropriety? Such a supposition virtually accuses God of indelicacy. But as such a charge is blasphemous, and thereby reacts upon its Maker, it pronounces those who thus condemn this subject, themselves unclean and impure; because "evil is to him who evil THINKS," while "to the pure all things are pure." When the Phrenological Journal becomes so exquisitely delicate and refined, that it must pass in silence one important phrenological faculty, it will be a little too exquisite for earth or heaven, and should blush to BE.

This neglected faculty we shall therefore proceed to analyze. Nor shall it be treated squeamishly, but in that plain, explicit manner with which high-toned philosophy ought always to treat this vitally important subject.

That a knowledge of its true office is as much required as, at least, any other species of information, is evident, from the fact of its so universal and so gross perversion; for nothing can as effectually redeem it from such perversion as this knowledge. The diffusion of a knowledge of its primitive function, and the conditions of its right exercise, will do more to restrain its excesses, and correct its abuses, than all other instrumentalities combined. Nor does any mode of imparting this knowledge at all compare with the analysis of this faculty, and those inferences which depend upon it. To this great work we shall address ourselves in this series of articles; for the subject is too important, and too widely ramified throughout all the interests of society, to be treated in a single article.

PROPAGATION

Is the paramount function of universal nature. Every thing that grows is ordained to REPRODUCE ITS KIND. For such reproduction, the most ample provision is made throughout every department of life. Indeed, many of the lower forms of vegetable and animal life, perform but two principal functions; that of mere vegetative life, and that of

multiplying their species. The floral kingdom, with all its variety of organs, all its divinity of coloring, all its glowing beauty and perfection, exists for the sole purpose of fructifying seed, that each variety may propagate its kind. The impregnation of seeds is the exclusive rationale and adaptation of every floral beauty and contrivance. True, many of these blossoms bear fruit, but why? That they may furnish delicious fruit for man or beast? No; but that they may bear SEED. And this pulp which encases these seeds, at the same time that it keeps the seed moist, and supplies it with manure to promote its germination, is rendered delicious that it may be eaten by man and beast, in order that this seed, uncrushed in eating, may be spread far and near by animals and man, and voided in conjunction with those enriching materials which shall promote its germination and early growth.

Were the nutritious grains created primarily to feed man or brute? No; but to perpetuate and increase their kind. Of all weeds, of all bulbous roots, of all grasses and vegetables, this same law holds equally true.

What is the end of the creation of the silk worm? That it may enrobe us in silks and satins? No; but that it may become a miller. And what one function does this miller exercise, but breeding, and those things incident thereto? Of all bugs, worms, millers, moths, flies, etc., this is correspondingly true.

It is, indeed, true, that the lower the order of vegetable or animal, the more exclusively are its functions restricted to mere existence and reproduction; and the higher they are, the more collateral functions are introduced. But mark, moreover, that the higher the being, the more powerful and complicated the reproductive function, and the more aid it requires from these collateral organs.

We might continue these illustrations so as to embrace all forms of life, but is not our point too clear to require it?

Apply this law to man. What was God's FIRST, and, of course, greatest command? "MULTIPLY AND REPLENISH THE EARTH." And what command is engraven upon the inner tablet of his being, in burning flames, as fierce and perpetual as this? What human being escapes these fires? and oh, how many does it consume, soul and body, in its red-hot coals! What other passion consumes a tithe as many victims? Oh, what ruin of health, what wreck of morals, what devouring of humanity, does it effect! From the days of lust-consumed Sodom, all along through the Venus-worshipping ancients, to the licentious victims self-immolated on this live-coal altar, war, intemperance, and ambition, have only slain their thousands, while lust has consumed its millions. And I put the home question to every reader—Have its flames not scathed your health, and blistered your morals, if not consumed some one portion, and some another, of your nature?

But why the imperiousness and power of this passion? That, whatever else nature might do or leave undone, she might at least CONTINUE AND MULTIPLY THE RACE. And behold how effectually she accomplishes this paramount end.

And by what MEANS? First, by "male and female created he them." And how inimitably beautiful, and perfect, these means and their adaptation to each other!

But to have created these organs merely, without the accompanying element of LOVE, would have been to have allowed death soon to have extinguished the race. This otherwise dead letter is vivified and quickened by the life-begetting power of that love which mutually and powerfully attracts each sex to the other!

A world full of books has been written, descriptive of this element of mind, but what one of them all has given its specific adaptation, and consequent analysis? Not that that analysis is so difficult, but that so few ever inspect this matter with a philosophical eye. The sole end, and all the tendencies of love—all those delicate attentions which matrimonial candidates manifest toward each other—all those tender sentiments and intense yearnings which this passion creates—all that purity and exaltation with which each party contemplates the other—centre and terminate in propagation. This is their rationale. For this were they expressly created, AND FOR NOTHING ELSE. Refine and sentimentalize about love as you will; to multiply and replenish the earth, alone, was it created. No other normal purpose does it subserve.

Nor is this true of love alone, but equally so of the entire circle of the domestic ties and faculties. What is the rationale of love of children? Propagation—not the production of human beings, but their REARING—and what use the former without the latter? And to how many of the delightful feelings, and relations of life, does this faculty give rise? We must have a home—a roof over our heads, a fire at our feet, and many household articles and implements. Why? More for our CHILDREN than ourselves. Marriage, with every thing which appertains to it; children, with all the ties they create; home, with all its comforts; centre and terminate in the continuance of the race—in that grand function performed by the amatory instinct—and these embrace no small part of the nature, cares, joys, and ends of life. Blot propagation, and all that appertains thereto, from the human soul, and how great the aching void!

Does it not become us, then, to know something specific concerning this corner-stone of the human soul, imbedded thus deeply in its foundation, and sustaining so great a portion of its superstructure? Is ignorance of it bliss? To enjoy its bliss, must we not know its CONDITIONS? How can we perfect our nature, without perfecting as important a portion of it as this, or perfect it without understanding its laws?

ARTICLE XLVII.

WOMAN: HER CHARACTER, SPHERE, TALENTS, INFLUENCE, AND CONSEQUENT DUTIES, EDUCATION, AND IMPROVEMENT.—NUMBER I.

A FORMER number promised in this a specific analysis of the feminine. This promise we now proceed to redeem.

What is the one constituent element of female perfection? Fitness or capability to fulfill her natural office. As that house, horse, implement, every thing, is the most perfect, which is best calculated to subserve the specific end for which it was created, so she is the most perfect woman who is best capacitated to fulfill the specific end or destiny of her sex. What, then, is that destiny? What is the primary, paramount function she was created to subserve? Not what subordinate offices she can attain, and good effect, but what is the GREAT, the specific, the ONE cardinal end she was created to fulfill? Every thing in nature has one PARAMOUNT function, and but one. The heart accomplishes one PRIMARY end, the lungs another, the eyes, ears, and other organs, each another. And thus of every genera, every species, every individual—every part of every thing in nature, and is more and more perfect the more perfectly it fulfills its specific office. Then what is woman's one great destiny—her primitive end—her paramount office—her controlling function? What the rationale of her being? In short, why was she created woman, instead of any thing else? The question is not now why she was created a human being, but why she was created a human FEMALE? She was constructed a female simply to bear OFFSPRING, and rendered a HUMAN female solely to bear human beings. MATERNITY is the one destiny and function of woman—that alone for which she was created. All the other ends she is fitted and required to subserve, are secondary to this. All the female beauties and perfections centre here, and consist in perfection as a child-bearer. And she is the most beautiful and perfect woman, who is fitted by nature to bear the best children; while those who are the least fitted for this end are, THEREFORE, the most homely.

Of course, woman will raise one general hue and cry against this doctrine. She will affirm that this detracts from her high ends and exalted capacities. But consider a little. Let not mere prejudice determine so important a question. Let your natural ADAPTATION decide it. This empire is final, and its decision too palpable to be mistaken.

What answer do woman's anatomical conformation and physiological constitution give to this question? I speak not of her anatomy as a human being, but as a WOMAN PER SE. She has bones, muscles, limbs, eyes, and other organs, like those of men; but these are common to both sexes; whereas, our ordeal has exclusive reference to her SEXUAL anatomy and

physiology. That this points to child-bearing as its paramount and ONLY function and destiny, is too apparent to be argued. Whoever disputes it has no philosophical ideas of adaptation whatever. This granted, does it point to any thing else? I pause for a reply. What one organ and function of the female, as a female, has primary reference to any thing else?

The female pelvis is constitutionally larger, relatively, than that of man. This is the great and final test, of whether a given skeleton is that of a male or female. This point is illustrated by the following cuts, illustrative of the masculine and feminine form. Man is broadest at the shoulders, from which central point he tapers both ways; while woman is widest at the hips, because her maternal function requires the concentration of her power at this point.

WHY this greater pelvic development? Because it contains these very child-bearing organs; and the larger it is, the larger these organs; and the larger and more vigorous they are, other things being equal, the better children will she bear, and, consequently, the more perfect the woman, as a woman. The female anatomy, then, settles the question, absolutely, in favor of our view; because the only distinctive point of difference between the female skeleton and that of the male is that which adapts it to, and fits it for, this sole end. What can be more conclusive than this argument, drawn from her anatomical ADAPTATION?

Turning from the anatomy of her bones to that of her fleshy organs, we find this view confirmed. For what other end were these organs created, but to receive, and mature, and bring forth, the germ of humanity—to bear children? Absolutely nothing. And the very name, woman—womb-man—man being the generic term for the race, and womb the adjective, or descriptive part of her name—refers to this same child-bearing apparatus, and to NOTHING ELSE. What can more completely establish any point, than this argument, drawn from woman's anatomical organization, establishes our doctrine—obnoxious though it may be to many—by adapting her EXCLUSIVELY to child-bearing—that, in short, the MATERNAL function is the only specific female function and destiny?

If it be urged that the female breasts constitute an exception, the answer is, that they confirm our argument. For what were they created? What destiny do they subserve, other than the nourishment of the infant? And is not that an integral part of the child-bearing function? We use this term child-bearing in the general sense of bringing UP, as well as bringing FORTH, children; and consequently mean, that the sole destiny of the female, as such, is to BEAR, NURSE, AND EDUCATE children, till they are capable of caring for themselves. All concentric ends are of course included.

"But," it is here objected, "woman is certainly adapted by nature to become a WIFE, quite as much as a mother." Aye, but a wife solely that she may become a mother. The whole philosophy of love and mat-

No. 24.



Feminine Form.

No. 25.



Masculine Form.

rimony centres in, and appertains to, propagation. All those delicate attentions, those pure and exquisite feelings of oneness and love, are instituted for the express purpose of fitting and inclining them to become parents. Nature brings them together in wedlock, **SOLELY** that they may unite in propagation. Her only end in instituting love is propagation, just as much as the ultimate end of eating is nourishment. Neither love nor marriage have any other natural adaptation. They are not primary institutes of nature, but secondary to that one end of both the masculine and the feminine creation—namely, the continuance of the race.

Fair readers, pout and poh at this adaptation of your nature as you will, it is nevertheless true, **AND YOU KNOW AND FEEL IT.** It accords with your inner consciousness, as well as your perception of adaptation. And you may as well admit this point first as last—may as well know what your natural destiny is, that you may know how, and be fitting yourselves, to fulfill it. I have not rashly put forth this principle. On the contrary, it has burdened my mind for years, and is one of only two points which I hardly dared to bring forward. The other will be forth-

coming in due time—my moral courage being ready for the sacrifice, as soon as time and strength will permit me to present it effectually.

Nor have I brought forth this view of woman's destiny to lower her in the scale, but to elevate her; for, though limiting her to mere babe-bearing and nursing might, at first, seem to confine her to a very insignificant destiny, compared with that of man, yet he does nothing more important, if equally so. The magnitude of this destiny it is not possible for the human mind to conceive. What causes, wielded by man, equally affect human happiness and destiny, here and hereafter? What condition equally determines the fate of individuals, and the race? How far the mother, in her distinctive capacity as mother, controls human health and power of body and brain, and how far she likewise determines, by the same means, human virtue and vice, talents and imbecility, moral propensities and animal propensities, the editor has shown in his work on "Maternity." What one function, throughout universal nature, is as important as the maternal—the seed-bearing, animal-bearing, and child-bearing? What other does nature take such extra pains to secure? To what other does the natural destiny of every vegetable, tree, animal, and human being, point with equal force, as the PARAMOUNT function of herb, brute, and man? What if there were no mothers! What other calamity could equal this? Our RACE cut short, and all the capacities of every one of its prospective myriads, throughout all coming time and eternity, of enjoying and accomplishing, covered with the mantle of oblivion!

I said no calamity could equal this. I except one; the destruction of all the males; of the horrors of which, the women of Benjamin, when their men were nearly all slain in battle, give a faint idea. I would not put the feminine function above the masculine, or woman and her destiny above man and his; yet I would put her and her natural destiny at least on a PAR with his. Is this degrading her? I tell you, women, you infinitely underrate the maternal function—its power over human weal—its importance in the scale of being—and, therefore, when I ascribe to you this destiny, you wrongfully accuse me of lowering you: If this function were a trifle, and your only destiny, then indeed might you properly complain; but not all the encomiums ever lavished upon woman at all compare with the exalted character implied in this her maternal destiny. She is queen on earth who produces the highest order of children. Voting, legislating, public speaking, swaying the destinies of nations, wearing crowns and diadems—all are trifles compared with bringing forth and bringing up superior children. Was not Washington's MOTHER quite equal to Washington himself? Could we have had him without her? Does the world owe him a greater debt of praise and gratitude than her? And him, BECAUSE of her? Then why accuse me of detracting from your importance, relative or absolute, by limiting you to the maternal destiny?

Nor do I put forth this definition of woman to expose her to ridicule.

No; I worship the true woman in general, and the maternal function in particular, too devoutly to make light of either. I set too high a price on woman's delicate susceptibilities, to wound them, except to benefit her. I also love her too well not to tell her the truth, and the whole truth, as a means of perfecting her. Man is the one to tell woman her faults, and how to perfect herself; and woman to tell man his. The order of nature is for man to mould woman into the image he loves, and for woman to mould man. LOVE TO THE FEMININE dictates every word of this article. And the paramount labor of my life—my one "heart's desire and prayer to God"—centres in woman's improvement. This is the grand focus of all my lectures—all my writings—all my life. But to obviate her faults, and improve her virtues, I must teach woman her NATURE; and this is precisely what I am now attempting. I would disclose the true philosophical necessity of the feminine, the rationale of woman, the female ADAPTATION, and therefore her sphere. I would show her in the light of her philosophical adaptation, that her one specific function is to bear children; that by perfecting this one constituent element of her nature, she may thereby and therein perfect the quintessence of her inmost self. Till she fully understands her natural use, how can she fit herself for that use? Nor can she possibly improve her maternal capabilities without therein proportionably enhancing every female charm, and heightening every female virtue; for in this one point centre all her attractions—all her perfections. This is the main-spring of her nature, which keeps all her subordinate powers in harmonious action. It impaired, she fades; it destroyed, she dies; it improved, she shines forth in new splendors. MATERNITY—this is her holy of holies—this her decalogue. Then what good can I do her at all to compare with enforcing this very point under discussion, that CHILD-BEARING—nursing, feeding, training, education, and accompanying ends of course included—constitutes her specific and only natural use? that MATERNAL excellence is the one embodiment of female charms and perfections? And what truth can she learn of equal practical moment to herself—to the world? Be not then offended: nor will any but squeamish prudes, whose only glory is their shame, and whose sole excellencies are faults, reject this doctrine. No true woman but will see the intellectual force of this philosophy, and feel the internal consciousness of its truth. "Am I then your enemy, because I tell you the TRUTH?" Sensible women will prize me the higher, and help me the more. As to those sounding brasses and tinkling cymbals—who are only what the silk-worm, milliner, and dress-maker have made them, polished off by boarding-school glitter—why, it matters as little what they like and say as what the flitting insect likes and does. They are perfect inanities. They have the outward form of women, but are too deficient in feminine soul or character to weigh a feather in the scale. They are mere motes on the sun-dial of time, and tolerated by nature

only because their room is not now wanted. Better them than nothing, though not much; but as fast as true women require their places, they will vanish like the morning cloud and the early dew. Let them pout and turn up their ninny noses, or laugh, or praise; will any thing they can say or do affect ME, or interrupt TRUTH? Flitter on, ye apologies of your sex! Fashionable THINGS—what are you to the mountain torrent, the ocean wave, the fierce winds?—yet is any thing I have said CALCULATED to offend any one of correct and enlarged views? But whomsoever nature's stern truth, delivered in her oracles of adaptation, offends, let them be offended.

ARTICLE XLVIII.

YOUNG MEN—THEIR CAPABILITIES AND PREPARATION FOR ACTIVE LIFE. NUMBER III.

Two qualities, by virtue of the inherent constitution of things, give their possessor character, influence, power, among men. One is intellect—MIND. Let a given person be the subject, and he will rise in public estimation, as well as succeed in all he undertakes, more and more, the better he is INFORMED about matters and things in general, and his specific business in particular, and the more perfect his adaptation of ways and means to ends. To possess this auxiliary to success, it must be TRAINED; and this requires time and exertion. Our last article advised you to improve all the odds and ends of time, otherwise wasted, in cultivating your intellects. But are these scraps enough? Shall the immortal mind be put off with the mere crumbs that fall from the table of your other pursuits? Shall the highest department of your nature receive only the fag-ends of time, while the great body of your working existence is expended, in procuring food, clothes, property, honor, and indulging your other animal propensities? Is it the order of nature that nine tenths of human life and energy should be expended in things that appertain expressly to the body and its various wants and fashions, while scarcely a tithe is devoted to intellectual pursuits? This is the radical error of civic life. The idea is thoroughly incorporated into society as a whole, that the highest good and the greatest beauty of mankind is to provide food, clothing, habitations, equipage, luxuries, live in fashionable style, etc.; and that these animal gratifications should occupy most of human time and consume most of his vital resources. Is this in accordance with the primitive constitution of mind? Does not that constitution require a REVERSAL of these tables? Does not Phrenology show that intellect, in conjunction with the moral sentiments, stands at the head of the nature of man? Then should not nine tenths of our time and energies be

devoted to these highest elements of our being, even though the lower suffer neglect in consequence? As happiness is the object of our being, and as these higher faculties confer a higher order of happiness, should you not confer on *THEM* the main part of your existence, and put off your worldly desires with the mere scraps of time? Which will render you happiest during life, and at its close; to have devoted several hours of each day, perhaps half of your entire time, to the cultivation of your intellect and morals, and the balance to worldly pursuits, or to have devoted all to the latter? Now is the time to make your choice between riches on the one hand, including fashionable display, or, on the other, comfort without style, and a vast range of intellectual acquisitions. Will you spend all your time in toiling for property? Will you not rather make it a "fixed fact" of your life to spend four, five, or six hours every day, however pressing your other engagements, in study—not in dozing over books, but in real hard, vigorous, mental application?

Consider some of the advantages of this course. How vast the range, how great the amount, of knowledge you might thus acquire! Mathematics, mechanics, natural philosophy, chemistry, electricity, history, anatomy, phrenology, and physiology, might each be as familiar to you as your alphabet. Above all, what a world of material would they furnish for thought during the balance of your time!

Bear in mind that your intellectual progress would not then be as slow, or mind as dull, or memory as traitorous as now, because, as action strengthens, so those energies which now go to your stomach or muscles, would be in part diverted to your head; so that your brain would *PERFORM* much more in a given time than now. That weakness of memory and obtuseness of mind of which you now complain, would give place to clearness, retentiveness, and power. The habitual cultivation of your mind will enable you to make more progress in a day than you now do in a month. Use your stomach and muscles as little as you now do your mind, and how soon would such indolence render them as inefficient as your brain now is. You can form no conception of the increase of intellectual capacity which would result from four hours of hard study daily. Make the trial, if it be only a month; and then judge from a little discipline what a good deal will effect.

Do not excuse yourself by urging that you cannot discipline your mind while engaged in manual labor, or any of the other common avocations of life. On the contrary, you can study *BETTER* by commingling study with labor, or business. No mistake can be greater than the common supposition that the improvement of the mind requires the *WHOLE* time to be devoted to study. No one can learn as much by studying all the time as by studying some five or six hours per day, and giving the balance of the time to business, or labor. Hence the latter become actual helps to the former. So, too, study facilitates labor and business. A young man

can actually perform more **MANUAL** labor, or transact more business, in a life-time, provided he will study five hours daily, than if he devoted all his time to labor or business. On the other hand, he will perform more mental labor by studying five hours per day, and giving the balance of his time to labor or business, than if he did not thus labor or do business. I will not stop here to show how and why this is so, for my other writings fully establish this point; but simply make the appeal to young men whether they will not kill both birds—the worldly and the intellectual—since they can kill both together just as easily as either separately. Though to do this they must work while they work, and study while they study; yet this is the way to do both.

In order to aid this intellectual culture, **PROCURE A LIBRARY**. As workmen must have tools, so those who would cultivate their minds must begin by obtaining **HELPS** to study. Not that I would have you mere bookworms, but I recommend reading for two reasons—first, as a means for obtaining knowledge, and, secondly, as a means of **QUICKENING THOUGHT**. Mind excites mind; and though you should by no means swallow unchewed what your author administers, you should nevertheless read with a mind open to conviction, canvassing inch by inch, receiving the good, but rejecting the bad. Yet never stop where he leaves you. Reflect on the subject treated. Think the whole matter in hand over, in all its ramifications and bearings. Instead of passively imbibing his conclusions, use him to aid you in forming your own—as a means of setting your own mind vigorously at work.

One word as to the selection of your library. Do not confine it to any **ONE** class of books, whether religious, or scientific, or amusing, or historical. Remember that **EACH** of your faculties requires its appropriate food. While some buy all Methodist, others all Catholic, others all Episcopalian, others all Presbyterian, others all infidel, others all scientific books, do you purchase **SOME** of **ALL** kinds, that you may, “try all things, and hold fast that which is good.”

But of all other books, those on **PHRENOLOGY** AND **PHYSIOLOGY** will benefit you most, because they teach you the laws of your being, and the conditions of happiness, and that with all the authority of established science. Scientific books should take precedence of all others, because they teach you nature, and conduct you “through nature up to nature’s God;” and phrenological and physiological science should stand first among scientific works, because these sciences relate to the highest department of nature—mainly, man and man’s **MIND**, which is the highest department of man. Neither silver, nor gold, nor jewels, nor stock, nor houses, nor lands, nor any other species of property whatever, can at all compare with this in its intrinsic value, nor in the happiness it is capable of conferring upon you. And I submit to the practical experience of all those who possess this class of books, for the correctness of these remarks.

In conclusion, let every young man begin life with the fixed determination to spend a portion of each day in the vigorous, powerful, and exclusive exercise of his intellectual faculties—in the discipline of his mind, in the acquisition of useful knowledge, in the study of nature, and in reasoning on those great moral truths taught throughout every department of her works.

For the American Phrenological Journal

ARTICLE XLIX.

DEMANDS OF THE AGE ON YOUNG MEN. BY LUCIUS HOLMES.

In pointing out the demands of the present age upon young men, it is necessary perhaps to speak of a few of its peculiarities. The present age is distinguished, then, for what may be termed its *Celerity*.

We move by steam power. Our speed is rail-road speed. Enterprises are planned, taken up, and carried through, with an amazing swiftness. We think, conclude, decide quickly. We have but little patience for very abstract speculations, elaborate arguments, minute commentaries, or circuitous explanations. We have only time to hear or read what is clear, pointed, and practical. Again, we are distinguished FOR A KIND OF IRREVERENCE FOR FREE INQUIRY FOR FIRST PRINCIPLES, AND A DETERMINATION NOT TO BE MISERABLE.

Long-believed dogmas, immemorial proverbs and political maxims, venerated usages, established customs, ancient forms and old habits, holy relics and primitive ideas, are freely discussed, and, perhaps, unqualifiedly condemned, and unsparingly ridiculed. Men speak frankly to the king, shake hands familiarly with the president, stand unabashed before the senator, joke the priest, and scold at the doctor. In arguing with men now, one who does not wish to be laughed at, must pay attention to something besides inferences and conclusions—he must be careful to have good premises. It will not do to assume or presume much, if one wishes to stand approved by modern logic. Men (speaking generally) are not looking back, or up, but glaringly right straight ahead. And they are beginning to conclude that men were not born to be miserable. Misery used to make men humble, penitent, and, in a way, pious. Now it makes them restive, rebellious, and, it may be, desperate, and to feel their real importance. It used to be thought that misery came down directly from God, and that he sent it for the spiritual good of men. But now, some at least have made the discovery, that all our miseries reach us circuitously—a small part coming round through nature being avoidable, and the other springing from us and our fellows, which might be dispensed with.

Among the faults of our age which not unfrequently appear, may be mentioned some impatience, and want of candor, a little recklessness, some ingratitude, or rather forgetfulness of gratitude, and occasionally we witness the bold avowal of false principle.

Now if the above descriptions are truthful, every young man who would meet the demands of this age, and act an efficient part therein, must see the necessity, in the first place, of **INDUSTRIOUS ACTIVITY**.

Whoever stands still, will soon be left behind, by a distance equal to the diameter of the whole visible horizon. Many ideas are being constantly struck out. To keep up a general intelligence of passing events, a person must read much, and remember well. When a man sees a good occasion for doing something, he must perform the deed immediately, or the occasion will pass from him in the general whirl, or another will become the author of the deed, and reap its advantage.

Secondly, **HE MUST SEEK FOR SUBSTANTIAL KNOWLEDGE AND PERSONAL EXCELLENCES**. The world, i. e., those men who now do the business of the world, and are beginning to sway it, care but a trifle about from whom a man is descended, or to whom he is related, or what titles he writes after his name, or what certificates he has received, or what particular body of men off yonder once did him great honors. They ask, categorically and simply; What do you know, what can you say, and how do you live? Yes—**HOW DO YOU LIVE?** for the world has not yet lost respect for a good life. No, it has not forsaken God, or Heaven, or Christ, or duty, although it seems to some of the antiquated to have done so. God is God to the world yet, if it speak of Him and praise Him too familiarly. Men love to hear one discourse of God, his character, attributes, purposes, works and ways, if he talk not subtly and theologically, but naturally and philosophically. They may have lost their taste in part for mysterious doctrines, but they have an increasing admiration for Christian precepts, and although some may boldly advocate wrong principles, the majority, when they come to understand them, hiss at them.

Thirdly, **HE MUST STUDY FIRST PRINCIPLES, CULTIVATE HIS REASONING POWERS; AND LABOR TO MAKE THE WORLD HAPPIER**. "This is an age of inquiry for first principles. Man is not now so much interested to discover some unknown countries, or conquer a national foe, as to ascertain the principles upon which the world was created. And he is beginning to perceive that he may make improvements, not only in the place of his habitation, mechanical instruments, and in the means of bringing into subserviency the elements, but that he also may improve his social, political, and even religious ideas." Men do not love dry metaphysics, and speculations like those of the "schoolmen," but they admire transparent reasoning on useful subjects, and a good analytical philosopher. And whoever labors well for human improvement, labors to diminish the sum of suffering, and increase the amount of happiness, although he may have

to encounter some opposition and prejudice, will eventually awaken even the somewhat dormant gratitude of our times.

In conclusion, I would remark, that the exhortation of an apostle, "Awake unto righteousness," applies with peculiar force to our young men. Never, since the time of the apostles, "went there by an age" which so much resembled theirs, as does our own. Now, as then, the old is going down with a crash, and the new is appearing amidst revolutions, as by magic. Upon us, as upon them, "the ends of the world have come." Now shall we, on whom all hope for the future must rest, as older laborers are being called from the field, and as all the mighty momentous responsibilities of this age's crises are being rolled down upon us, shrink back, make no effort at preparation, spend our youth in dissipation, or waste it on trifles? God forbid!

WILKINSON, CONN., July 10, 1848.

For the American Phrenological Journal.

ARTICLE L.

LOVE OF THE BEAUTIFUL. BY J. H. COOK.

"THE whole broad earth is beautiful to minds attuned aright." This tuning the mind "aright"—this having the faculties in sweet accord with all nature around—is "a consummation devoutly to be wished." To be able to appreciate, enjoy, and perceive the truly beautiful, that every where and at all times greets us, in its multitude of varied forms, is a source of wealth that many a miser never possessed, but which is experienced by many who are poor and humble. Oh, if we should thank our God for any gift, it is that He ever instituted this semi-heavenly power! Neither trouble, poverty, care, or excessive toil can deprive us of it. Ye who are deficient in the sense of the truly beautiful, cultivate it; for all nature is beautiful, as well as useful. How many places of great natural beauty might be made still more attractive, if their owners but had Ideality. How many farmers, possessing the most charming locations, neglect entirely to beautify their premises, from the mistaken idea that it is useless and wasteful. What multitudes, in traveling along our majestic rivers, environed by the most enrapturing beauty, engage in the low game of chance, or become absorbed in talking upon the low and selfish schemes of gain, or upon some romance—some war of the passions—some daring adventure, or bloody achievement. I am not speaking of that fitting, hotbed sense of beauty, engendered and fostered by "the fashions;" but of that innate sense of the TRULY beautiful, which elevates and refines. It will rarely be found, that active Ideality accompanies the vicious and depraved criminal.

Let all—of every rank, condition, and pursuit—cultivate, within its proper sphere and toward its proper objects, this purifying, humanizing, and Christianizing faculty. Of such it may be said, "Whate'er adorns the princely dome, the column, and the arch—the breathing marble and the sculptur'd gold—beyond the proud possessor's narrow claim, his tuneful breast enjoys."

For the American Phrenological Journal.

ARTICLE LI.

THEY ARE COMING.

THEY are coming. Who are coming?
A mighty band of noble MEN—
A stream of mighty power is running,
Which the present cannot keep.

They are coming. Who are coming?
Men in virtue's noble form—
Men of moral worth—low cunning
And deceit they proudly scorn.

They are coming. Who are coming?
Men of THOUGHT and men of SOUL;
With zeal their noble bosoms burning,
To make their fallen brethren whole.

They are coming. Who are coming?
Mighty minds, yet in the rear:
After mighty TRUTH they're longing,
And a world in time shall hear.

They are coming. Who are coming?
Those who would the world IMPROVE;
Who the CAUSE of ill discerning,
WOULD and WILL that cause REMOVE.

They are coming. Who are coming?
Souls that penetrate the shroud
Of that false and selfish learning,
Now careering meanly proud.

They are coming. Who are coming?
Those who will the world REFORM—
They whose bowels now are yearning
O'er the helpless and forlorn.

They are coming. Who are coming?
Men of far, far-reaching minds:
Their mighty intellects informing
Us of truths we've left behind.

They are coming. Who are coming?
The pure, the kind, the great, the good:
Progressive light is onward running
With force that cannot be withstood.

J. H. COOK.

From the Phrenological Almanac for 1849.

ARTICLE LII.

PROFESSOR THOLUCK AND MICHA EMERSON—A CONTRAST.

No. 26.



FREDERICK THOLUCK, PROFESSOR OF THEOLOGY AT HALLE, GERMANY.

THE above cut, with the character of the man, beautifully illustrates the principles advanced in the first chapter on the temperaments. The higher portions of the head and face being predominant, indicate a supremacy of the higher functions of the mind and body. In this organization there is every thing that indicates the scholar, for which he is noted. The intellectual and moral brain are amply developed. He has great range of mind, liberality of thought, and desire to do good. His life and happiness are sacrificed to that object, although opposition at times has been violent against him. His writings, all of which bear the reformatory spirit of the age, are very voluminous; he is looked upon as one of

the first writers in Germany, and has for many years enjoyed the honors of professorship in different institutions of learning, and whatever he says has authority about it superior to that of most men.

No. 27.



MICHA EMERSON.

The above is a correct representation, from life, of a man forty-five years of age, who never spoke a word, or made an intelligent sound, or did the least thing toward taking care of himself. His nervous susceptibilities were *very* limited, and his sources of enjoyment were only animal and physical. His brain was very small, and imperfectly developed; having a very thick skull and integuments; was more helpless than a child two years old. He is a positive proof that mind is dependent upon the brain and the nervous system for action, and that the inferiority of the one is in harmony with the other.

“Look on that picture—then on this.” Can you draw an inference?

PHRENOLOGY IN MONTREAL, CANADA.

It gives us great pleasure to announce to our numerous friends and patrons in Canada, that Dr. G. RUSSEL, graduate of the Geneva Medical College, N. Y.—formerly of Edinburgh, Scotland—has recently founded an extensive Phrenological Cabinet and Bookstore in Montreal, where he expects to practice the science. Being personally acquainted with Dr. Russel, we can assure our readers that they will find in him a competent examiner, a good lecturer, and in every respect, a good and worthy man. We most heartily welcome him into the great phrenological field, where such co-workers are so much needed. May he be liberally patronized and sustained. We have already shipped him a large quantity of our publications, and duplicates of our phrenological specimens. Montreal should possess a splendid cabinet.

ARTICLE LIII.

MATERNITY ; OR THE BEARING AND NURSING OF CHILDREN, INCLUDING FEMALE EDUCATION AND BEAUTY. BY O. S. FOWLER.

THIS work, announced long ago, has finally made its appearance. Its subject may be inferred from the following quotation from its preface :

"THAT the various states of the mother's mind and body, before the birth of offspring, go far toward determining their health or debility, amiableness or ill-nature, intelligence or stupidity, and all their other mental characteristics, is a momentous truth which all prospective mothers should fully understand, and which renders child-bearing inconceivably momentous in its influence on human destiny. To the elucidation and enforcement of this eventful law of nature, this work is devoted. It teaches mothers what regimen and conditions, in them, will secure the best-constituted children ; shows how to provide beforehand for a safe and easy delivery ; teaches husbands what duties they owe their wives during pregnancy and nursing ; gives directions respecting infantile regimen, and the early habits and management of children ; and, last but not least, it shows how to prepare girls to bear a far higher order of children, as well as how to rear them after they are borne ; that is, it shows how to fit them for the great function of the female, namely, CHILD-BEARING AND REARING. It moreover, in doing this, analyzes female beauty. In short, it reflects upon this whole subject the sunlight of Phrenology, Physiology, and Magnetism ; and as such, supplies a connecting link between the author's other works on man's social relations. Thus, his "Matrimony" treats selection, courtship, and married life phrenologically ; his "Hereditary Descent" applies the laws of transmission to the perfection of the original constitution of offspring, by showing what unions will produce the most highly endowed germs of humanity ; while his "Love and Parentage" teaches husbands and wives into what states of mind and body they should throw themselves in order to stamp the highest order of mental and physical organization upon prospective offspring, or how to parent offspring. This work crowns the climax, by teaching mothers how to carry children, that is, how to manage themselves while fulfilling the highest and only specific relations of the female, as such, namely, the maternal. His "Physiology," "Self-Culture," "Memory," "Religion," etc., then complete this range of subjects, by showing how to conduct the physical, intellectual, and moral education and government of the young in accordance with the physical, mental, and moral laws of our being. When mankind understand and obey the laws of love, matrimony, generation, maternity, and education, will the millennium open upon our benighted world in very deed, and our race be regenerated and infinitely exalted, but not till then. Right education can do much, yet infinitely more when its subjects are endowed by nature with strong physical, high moral, and powerful intellectual capabilities, than when they are weakly, vicious, and addle-brained by constitution. These reproductive and educational laws, understood and applied, will almost banish sin and suffering from our earth, restore to all mankind the garden of Eden in tenfold luxuriance, and render our world a literal paradise of holiness and happiness. Man, so far from being a base-born son of perdition, "is created in the image and likeness of God" himself, and all required to restore to him his primitive godlike capabilities and perfections, is right generation, bearing, and education. Prospective mothers, be conjoined, by all the ecstasy of maternal joy with which splendid children will swell your exulting souls, and by all that untold shame and anguish with which their inferiority and depravity will rend your souls perpetually, to learn and fulfill these infinitely-momentous relations.

One additional quotation must suffice for the present, as we shall probably recur to the work hereafter.

"Bear it then in mind, ye mothers of our race, that as you are while bearing every child, so will be that child. Every pulsation of health in you, will throb through their young veins. Every pang of grief you feel, will leave its painful scar on the forming disk of their souls. Every flash of sweet and pleasurable emotion you experience, will sweeten and beautify, not their conduct merely, but stamp the original impress of amiableness and goodness upon their inmost souls. Every intellectual effort you put forth, will it not render them the more thoughtful by nature, the more fond of study, the more clear-headed, contemplative, intelligent, and talented? And every exercise of anger, every feeling of temper, every item of crossness and fretfulness in you, at this period, will it not brand this hating and hateful spirit into their inmost souls, to haunt them as long as they exist, here or hereafter? Will you, then, render them demoniacal, when you can make them angelic? Will you even give this eventful subject the go-by? What other compares with it, in its momentous bearing on your and their present and eternal health, virtue, and happiness? Why have mothers thus neglected it? And will you still continue to render your own dear children devils incarnate—and that by your own sinfulness—instead of imbuing them with the spirit of love and goodness, by cultivating the heavenly virtues in your own souls? Hear, O ye mothers of our race! Learn the mighty import of those eventful relations you are compelled to fulfill. Turn a deaf ear ye who will, and, worse than the neglectful ostrich, torture your children, and, through them, your own selves, with satanic predispositions; and, when grown, flay them alive, in vain attempts to beat out of them, by the cruel lash, what your own selves burnt into their inner natures in embryo; but ye who are true to your maternal relations, will pause—will pray for light, and eagerly clasp to your maternal bosom, whatever will enable you to stamp a higher and holier impress upon your prospective little ones. Oh, I do admire the motherly in woman—the love she bears to her darling infant! Every thing which appertains to this subject, sweeps the most powerful chord of woman's soul with, to her, the most thrilling of all notes. Woman, married and single, I know I shall have your eyes, ears, and inmost souls. Nothing else do you equally desire to learn. Nothing else compares with this in intrinsic interest, or in its bearing on human destiny."

New York, Fowlers & Wells. Price, 50 cents. Mailable.

TALK ABOUT CHILDREN.

MOTHER. There's our daughter, Clara, she don't pretend to mind a word I say to her, and grows worse and worse. But I guess she'll mind when her father comes in, for she always does about as he tells her.

FRIEND. Does he whip her?

M. No. I don't think he ever struck her a blow in his life.

F. Do you?

M. Yes. I have to cuff her smartly sometimes, she provokes me so.

F. That's the reason she will not mind you. You just this moment refused to let her go to a neighbor's, when there was no reason whatever for such refusal.* You fail to get her love by these trifling indulgences, which cost you nothing, and then provoke her anger often by cuffing her; but your husband does not outrage her Combativeness, and she therefore minds him. Is not this proof of the influences of whipping?

* It was on this refusal that she made her first remark.

MISCELLANY.

CHINESE SKULLS.

WE have recently received a fine collection of Chinese skulls, from Canton, China, by Capt. Gardner, who sails from New York. Capt. G. is a thoroughgoing phrenologist, and sails with a phrenological crew. His success will undoubtedly be equal to his superior intelligence. We intend to give a description of these skulls in another number.

TOBACCO AND WATER-CURE ALMANACS FOR 1849.—In addition to the Phrenological Almanac for 1849, we shall publish one on the **WATER-CURE**, by JOEL SHEW, M. D., giving directions for bathing, dietetics, etc., and containing appropriate matter, adapted to families generally. And another, entitled **TOBACCO AND HEALTH ALMANAC**, by JOHN BURDELL, showing the use and abuse of this narcotic, and its effects on the mind and body. They will contain 48 pages each, and will be sold at the same price with the Phrenological Almanac, viz., 6½ cents each, 50 cents a dozen, or twenty-five copies for one dollar. They will be published on the 10th inst.

VAGABOND CHILDREN.—An exchange paper says:

"At least ten thousand children in New York are without parental instructors or guardians. They may be found, winter and summer, sleeping under board piles, in steamboat boilers, between bales of cotton on the wharf, or in the open air. They live by pilfering, by little odd jobs of work, by selling papers, or by charity. They grow up without proper guidance, and become the inmates of our prisons, the disturbers of the public peace, the Ishmaelites of society. What can cure this evil? If a remedy is known, let it be at once applied; if not, let Christians and philanthropists first pluck the mote out of their own eyes, first heal the cancer that is preying on the vitals of society, before they stretch forth their hands for the benefit of other people in distant and savage countries."

Is this possible? Whether the NUMBER here stated exceeds or falls short of the truth, as to New York city, one thing is certain, that many millions are growing up in our country, destitute, uncared for, and unable even to read and write, and wholly uneducated, except in the worst schools of vice. Is this right? Should it be allowed in a republican government, where all depends upon the virtue and intelligence of the many? Is it fit, is it politic, is it truly republican, to spend so much on war, and so little on education? Our government must either be remodeled in the matter of education, or it must be usurped by the rabble. Every citizen has a PERSONAL interest in this matter. Education should now be made a political watchword in place of those old watch-words, "hard currency," "United States Bank," "hard cider," etc., now defunct.

From the Phrenological and Physiological Almanac for 1849.

PHRENOLOGICAL ADVOCATES

DISTINGUISHED professional men throughout the world have long since declared their indebtedness to PHRENOLOGICAL SCIENCE for a true development of the NATURE OF MAN.

The following are a few from among those in our own country who have done themselves honor by embracing TRUTHS, however much they may conflict with preconceived notions and opinions. Besides these, there are a host of others equally deserving, who entertain the most favorable views of this NOBLEST OF SCIENCES :

PHYSICIANS.		
DR. B. F. JUSTIN,	PROF. GEORGE BUSH,	SILAS JONES, ESQ.
DR. JOEL FOSTER,	PROF. WHITE,	ANDREW BOARDMAN, ESQ.
DR. JOHN W. FRANCIS,	PROF. SILLIMAN.	ERASTUS BENEDICT, ESQ.
DR. A. BRIGHAM,		WM. C. BRYANT, ESQ.
DR. G. B. WOODWARD,	JUDGES, HON., LAWYERS, EDITORS.	AMOS DEANE, ESQ.
DR. R. COATES,	JUDGE J. W. EDMONDS,	THEODORE D. WELD, ESQ.
DR. C. A. LEE,	JUDGE HAMMOND,	LEWIS G. CLARK, ESQ.
DR. A. S. DOANE,	JUDGE ELLIS LEWIS,	L. A. HINE, ESQ.
DR. E. PARMLY,	JUDGE E. P. HURLBUT,	FREEMAN HUNT, ESQ.
DR. J. NEILSON,	HON. HORACE MAN,	
DR. NATHAN ALLEN,	HON. SAM. HOUSTON,	CLERGYMEN.
DR. J. V. C. SMITH,	HON. N. P. TALLMADGE,	REV. MR. BARLOW,
DR. M'CLINTOCK,	HON. T. J. RUSK,	REV. MR. DOWLING,
DR. M'CLELLAN,	HON. J. C. CALHOUN,	REV. MR. HATFIELD,
DR. JOHN BELL,	HON. WINFIELD SCOTT,	REV. DAVID SYME,
DR. EARLE,	HON. WM. H. SEWARD,	REV. ORVILLE DEWEY,
DR. FENARDEN,	HON. REVERDY JOHNSON,	REV. E. BEECHER, D. D.
DR. MILLER,	HON. HENRY A. WISE,	REV. J. PARKER, D. D.
DR. J. E. SNODGRASS,	HON. JAMES HARPER,	REV. T. CAMPBELL, D. D.
PROF. HITCHCOCK,	HON. OVID F. JOHNSON,	REV. JOHN PIERPONT,
PROF. C. CALDWELL,	HON. JOHN B. SCOTT,	REV. ELIAKIM PHELPS,
PROF. JACKSON,	G. W. MATSELL, ESQ.	REV. AUSTIN PHELPS,
PROF. S. G. MORTON,	ROBERT SEDGWICK, ESQ.	REV. H. W. BEECHER,
PROF. S. G. HOWE,	HORACE GREELEY, ESQ.	REV. W. H. BEECHER,
PROF. J. C. S. MONKER,	GEORGE BRADBURN, ESQ.	REV. C. G. FINNEY,
		REV. G. W. FINNEY.

We intend to add others to the list, from time to time, until we record the names of all the leading and influential men in the nation.

We have just received an original communication on Magnetism, by Professor Charles Caldwell, of Louisville, Ky. It will appear in our next.

Those who understand Phrenology know better for what pursuit in life they are by nature best qualified, and in what they may best succeed.—PHREN. ALMANAC, 1849.

PHRENOLOGY IN IRVING COLLEGE, TENNESSEE.

WE notice, by a circular, that Phrenology is taught as a regular branch of science in this institution. The managers say :

"Regardless of any formalities and customs consecrated by long usages, it asks a continuance of its patronage, not in view of its departure from the ordinary course pursued by other institutions of learning, but in view of whatever merit it possesses."

Then follows a list of text books for the different departments of study, including rules, government, terms, etc. etc. The proprietors add :

"This institution is located in a retired portion of the country, beyond the corrupting influence of towns, villages, and other places of public resort. And in point of health, cannot be surpassed.

"S. W. OWEN & M. W. M'KNIGHT,
"Managers of the Irving College, Tenn."

We wish success to all such institutions. May they multiply until the wants of society, in this respect, shall be supplied.

A MATRIMONIAL SOCIETY.

L. CLOUGH suggests the formation of a society, the object of which shall be to apply PHRENOLOGY to the formation of matrimonial alliances, and has drawn up a plan for its organization. Any thing capable of aiding in the selection of congenial life companions, will do incalculable service to mankind; and that Phrenology can render such aid, there is no manner of doubt. Thousands of applications have been made to us, to assist in such selection. So much so, that we have been almost persuaded to take the matter in hand in serious earnest. Of one thing our observation has thoroughly assured us, namely, that the mere sensible class of young people are considering this matrimonial subject in the light of sober intellect, instead of letting mere passion rule their choice—are beginning to base their unions upon intellect, and the true science of love—instead of rushing headlong into these momentous relations, without using their deliberative judgment in this matter. Phrenology, aided by Physiology, will soon become the great touchstone of matrimonial alliances; and the sooner its application is generally introduced the better. We will cheerfully render any service in our power, in aid of such introduction.

LOVE AND PARENTAGE, applied to the Improvement of Offspring, with directions, etc., to Lovers and the Married. With a supplement, on AMATIVENESS; or, the Evils and Remedies of excessive and perverted Sexuality. Including Warning and Advice to the Married and Single. Price, 37 cents. We have recently prepared an edition of these two works in one volume. It may be ordered by mail.

"Success in life depends mainly on our own efforts."—DR. FRANKLIN.

"We never know the worth of water till the well is dry."—W. C. JOUR.

"He who would be helped, must first help himself."—ANON.

August Notices of New Books.

THE PHRENOLOGICAL AND PHYSIOLOGICAL ALMANAC FOR 1849. Containing forty-eight pages of illustrated descriptions of many of the most distinguished characters living. The annual sales of which are 200,000 copies. Price, single copy $\frac{1}{2}$ cents, or 50 cents per dozen—25 for a dollar. Published by Fowlers & Wells, Clinton Hall, 131 Nassau street, New York.

The contents of this Almanac for 1849, are exceedingly interesting. Besides much valuable matter on Phrenology, Physiology, Physiognomy, and Magnetism, it contains portraits or likenesses of Napoleon Bonaparte; Washington Allston; Emanuel Swedenborg; Eliza W. Farnham; Dr. Andrew Combe; Laura Bridgman, the deaf and blind mute; Oliver Caswell, do.; Professor F. A. D. Tholuck; Hayden, the great historical painter; John A. Murrell, the land pirate; W. H. Blaney; M. Emerson; Alexander M'Leod, of Canadian notoriety; portraits of boys; Nicholas, present Emperor of Russia; Joseph C. Neal; I. T. Reed; Calvin Edson, the living skeleton; John B. Gough, the celebrated temperance lecturer, etc. We hope our friends will "SEE TO IT," that every family in the nation is provided with a Phrenological Almanac. It may be sent by mail at a very trifling postage. Send in your orders.

The following are some of the editorial notices which it has received:

"This is a comprehensive year book, containing all the usual chronological matter, together with the application of Phrenology to some of the most interesting characters of our times, and is the richest annual for six cents we ever saw."—BOSTON DAILY CHRONOTYPE.

"We heartily recommend it to every family, being as good an Almanac as any, and possessing a valuable collection of phrenological facts."—INDEX.

"It contains an amount of reading equal to many a half dollar book."—OASIS.

VIEWS OF DISTINGUISHED PHRENOLOGISTS ON RELIGION, ETC. BY LUCIUS HOLMES.—The author of this book has done a real service to phrenological inquirers, by placing ample quotations from prominent phrenologists side by side, so that those who would know what Phrenology does teach, respecting morals and religion, can easily ascertain, as well as compare authors. Nor are his comments by any means valueless. The book interested us much, and we doubt not will be read with general advantage. PRICE, TWENTY-FIVE CENTS. It may be ordered from the Journal office.

A DISCOURSE, occasioned by the Death of John Quincy Adams. By THEODORE PARKER. For sale by Fowlers & Wells, New York. Price, 20 cents.

What shall we say of this book? We cannot speak but to praise it. Such an occasion, and such an author, would be expected to produce something never to be forgotten. Nor, indeed, will they be forgotten. The name of JOHN QUINCY ADAMS will be venerated while civilized man continues to inhabit the earth. Nor will the influence of THEODORE PARKER, in his various reformatory movements, discontinue to exert an influence on society, after he shall have passed into another state of existence.

Mr. PARKER was a personal friend of SPURZHEIM, and early embraced the principles of PHRENOLOGY, which materially appertain to all his discourses and writings. Hence his ability to take a correct view of all subjects that engage his attention. Did space permit, we should be glad to make copious extracts from this, his most recent, best, and greatest effort, which we most cordially and earnestly recommend to all our readers.

MAGAZINE OF MORAL AND INTELLECTUAL SCIENCE, and Edinburgh Quarterly Phrenological Journal, for July, Vol. I., No. 3, 1848. New York: Fowlers & Wells. Price, 50 cents; or \$2 a year. 112 pages in each number. No. 3 just published.

The frequent encomiums which are daily being passed on this GREAT WORK are truly encouraging. All lovers of Phrenology should read it.

We copy the following from the table of contents of the July No. of this magnificent quarterly. It is enough for us to say, that the various subjects herein named are treated in a masterly manner.

SANITARY REGULATIONS ON BOARD EMIGRANT SHIPS.—SHIP FEVER—Its causes—Physical condition of emigrants—Provisions—Impure air—To remove it—Personal uncleanness—Necessity of surgeons on emigrant ships—Treatment of the sick—Act of Parliament.

THE RIGHT OF RELIGIOUS FREEDOM.—Religious sentiments—Exercise of the intellect—Constitutions of the several States—Religious requirements of witnesses—Religious opinions—Natural religion—Bible in schools—Human rights.

THE STATE OF PHRENOLOGY IN GERMANY.—Practical Phrenology—Examinations—German phrenological publications.

INFLUENCE OF THE WEATHER UPON THE MENTAL FACULTIES.—Importance of ventilating public buildings—Influence of the weather on the body—Change of climate—Atmospheric influences—Disease in the atmosphere.

SUNDAY LECTURES.—Intellectual culture—Scientific Sunday lectures—Their advantages—Subjects—Moral truth—Phrenological tenets.

THE PRACTICAL APPLICATION OF PHRENOLOGY.—Its vast importance—Power of combination—Phrenology and association—Its power and advantages.

THE PHILOSOPHY OF INDUCTION.—Original research—The natural sciences—Experiments—Illustrations in astronomy—Sir John Herschel's observations—Sir Isaac Newton's theory—Facts and experiments—Natural philosophy—Motion, cause, force—Magnetic and chemical force—Perception or reflection—Individuality—Its functions—Fluid pressure—Causation—Office and functions of Causality—Universal gravitation.

EARLY SHOP-SHUTTING.—Work by daylight—Advantages of early hours—A want of time—Proper division of time.

MATERIALISM AND IMMATERIALISM.—Animate and inanimate bodies—Effects of materialism—The doctrine of necessity—Spiritual fatalism.

THE ORGAN OF LANGUAGE AND ITS FUNCTION.—Opinions of distinguished phrenologists—Gall and Spurzheim—Philosophy of verbal language—Signification of language—Gesture, action—Tone-language—Music.

MERIT AND DEMERIT.—The propensities and sentiments—Moral necessity.

HEADS AND MENTAL QUALITIES OF EMINENT INDIVIDUALS.—Brain of Sir Walter Scott—Lord Byron—Swift—Rabelais—Gesner and other naturalists—Cuvier, Haller, and Linnæus.

MENTAL EXERCISE AS A CURE OF INSANITY.—Dr. Brigham on insanity—Schools for insane—Importance of mental exercise.

MUSICAL PERCEPTION.—Absence of the organ of Tune.

THE LAW OF COPYRIGHT.—Property phrenologically considered—Original ideas—Limitation of copyright—Thoughts property—Perpetual copyright.

MENTAL AND BODILY DECAY.—Causes of early decay—Youth and old age—Indications of decay—Effects of age on the memory.

VARIETY.—LIFE OF DR. SPURZHEIM—With a beautiful portrait—Aberdeen Phrenological Society.

This work may be obtained by mail in single numbers, at fifty cents, or the entire volume complete at two dollars. In point of real excellence, it cannot be surpassed.

ARTICLE LIV.

THE PHRENOLOGICAL CHARACTER OF DR. DAVID K. HITCHCOCK,
ILLUSTRATED WITH A LIKENESS.

No. 28. DR. DAVID K. HITCHCOCK.

THERE are few who have not some SPECIFIC gift or talent, which, rightly improved, would render them successful in that vocation to which they are by nature adapted. This talent may be conferred either by a single faculty amply developed, or by a combination of several faculties, cognizable at once by phrenological science.

In 1841, Dr. Hitchcock, of Boston, was brought forward as a subject for public examination, and pronounced remarkably ingenious, and every way adapted to excel in dentistry. This was his occupation, and he has become eminent in it, according to our prediction. He has risen mainly by means of two organs and their combinations. These two are CONSTRUCTIVENESS and FIRMNESS. The former is remarkably developed, as seen in the accompanying engraving, evinced by the extraordinary fullness of his head at the temples. In no act or occupation is a large deve-

Vol. x.—No. ix.—18

lopment of this faculty equally required or more useful. To make a fine piece of work out of inanimate matter often requires great manual skill ; but, to separate between the dead and the living, to excavate decay, and resupply its place, to work among inflamed nerves, and insert artificial teeth among natural—in short, every touch of the dental art requires the very highest exercise of constructive device and execution. This faculty is rarely found as fully developed as in Dr. H's. head, and this is one leading element of his dental skill.

But, as one swallow never makes a summer, so one faculty, however powerful, can never make a genius. Ideality is hardly less requisite. Teeth, where nature has her perfect work, are beautiful ; and though a high order of taste may be requisite to polish and perfect furniture and fancy articles in general, yet in no other operation is as much FINISH requisite, or can correct taste be as advantageously exercised, as in beautifying the mouth by artificial teeth. By as much as decayed, broken, and wanting teeth deform the mouth, and displaced and ill-shaped teeth deform it, by so much is large Ideality requisite in this art. And the more so, because every customer requires that his artificial teeth shall CORRESPOND with his natural. This organ is large in the doctor's head, and the Editor has seen specimens of his workmanship which far exceeded any thing in this line he has seen elsewhere.

Form, Size, and Imitation are required by this occupation, in a pre-eminent degree, all of which the doctor possesses. Imitation is particularly large, and this corresponds with the remarkable truthfulness to nature which characterizes his work.

A STEADY HAND is one of the first requisites in this calling. This is conferred by large WEIGHT, one distinctive office of which is to give command over the muscles, that is, to direct muscular motion. This faculty is also strong in his head and character ; as are likewise those of Color and Order. In fact, the whole range of the percepts is ample, as evinced by the ample arching of the eyebrows, and projection of the whole of the lower portion of the forehead. Nor is he wanting in reflective intellect, yet his forte—his SPECIALITY—is dental surgery. That is, he has exactly that COMBINATION of organs which fits him for this specific occupation. While in many other occupations it would render him only fair, it admirably adapts him to attain that eminence which is conceded to him by all who know him.

Yet a dentist requires other faculties than those already enumerated. Obligated often to cause pain by extracting teeth, and operating in close proximity with irritated nerves, large Destructiveness is indispensable ; because it gives that unflinching nerve and coolness, without which he would tremble and shrink from causing pain. This faculty is strong in the doctor ; yet it is admirably counterbalanced by still larger Benevolence, which would prevent his giving one iota more pain than is absolutely ne-

cessary. We speak experimentally when we say, that he is a very easy yet a most thorough and efficient operator—a most admirable qualification for dentistry.

A first-rate MUSCULAR system is scarcely less necessary than any qualification yet named. The operator should be strong, especially for extracting, so that one pull may do the work ; and in plugging, so that it may be put in solid. In fact, nearly all he does requires muscular efficiency, and this the doctor possesses in an eminent degree. Both his muscular and vital temperaments are peculiarly active and powerful, as seen in his engraving.

These are the principal pre-requisites for excellence in this line, and what gives Dr. H. so much dental skill, is the happy COMBINATION of them all. Deficiency in any one would materially detract from his perfection and success ; but he has them ALL, and what is quite as essential, he has disciplined them to act TOGETHER, by many years of not casual but INCESSANT occupation.

Yet all these are not enough. PERSEVERANCE is likewise indispensable to success. Perhaps not more so in this than in all other pursuits ; but no man can succeed in ANY thing without it, no matter how brilliant his talents, or strenuous his exertions. As “a rolling stone gathers no moss,” so those who go “by jerks” cannot possibly succeed ; nor can those who have a great variety of irons in the fire at once. Nature is always steady, never fitful. So should her children be. Mark that young man who is driving this business to-day, and that to-morrow ; and though his good fortune may astound you to-day, yet he is in danger of losing all to-morrow, and will finally come out poor. This general rule has one apparent, yet not real exception, namely, where several branches of business are closely allied to and aid each other. Take the Editor's course thus far as an example. Phrenology is his one business ; yet since Temperaments and physiological conditions modify the power and direction of faculties quite as much as size—probably even more—of course the conjoint prosecution of the two latter is indispensable to success in the former, for they form a part of it. So Magnetism throws much light on Phrenology, and hence the Editor has pursued it, not so much on its own account, as to advance his phrenological perfection ; keeping all the while a single eye to the one business of his life, PHRENOLOGY,* and prosecuting nothing else except to aid him in this one

* His “HOME FOR ALL,” may seem to form an exception, yet its history is this : He wanted a good house for himself, just as he requires food, and set about devising one, and devoted much study to it. Having thus made some improvements, as he thought, in house building, he published them, bestowing no thought upon it further than concerned in erecting a house for his own personal use. Yet he is gratified to find his suggestions so favorably received, and several are now building on his plan as a general basis, modified in accordance to their individual tastes and wants.

labor of his being. I have never seen any man who became distinguished for any thing without large Firmness, and it is generally far larger, relatively, in distinguished men than in others. Dr. H. has an immense development of this faculty. The position in which the likeness was taken does not exhibit this organ in the cut as it is in his head. In our public test examinations of him, made in 1841, both the Editor and his brother dwelt upon this as the great point in his character, and he has thus far both stuck to and pushed his one business with uncommon perseverance. His immense Firmness is also aided materially by his large Self-esteem, which, along with that aspiring and inspiring ambition so requisite to success, likewise gives that self-confidence and self-possession so essential to a dentist, and so promotive of success in all occupations.

In 1841, he asked the Editor's advice about adding another business to that of dentistry, and was strongly advised in the negative, which coincided with his own judgment and tastes; and he feels that this advice, by keeping him the more closely to his ONE business, has been eminently serviceable to him. In common with thousands of others, he feels that he owes an everlasting debt of gratitude to Phrenology for the aid it has rendered him all through life, particularly in his choice of assistants. We saw a German in his office, who spoke no English, and whom the doctor took in solely on account of his mechanical developments—which are among the very largest the Editor has ever seen—and the doctor says he proves to be a workman of the very first order. His other assistants, chosen solely on the test of their Phrenology, also prove to be in workmanship and character as superior as their developments indicate. He says nothing in the world would induce him to forego the pleasures and the advantages rendered him by his knowledge of this science; and, anxious to extend its blessings, he is an efficient co-worker in this man-perfecting science.

This analysis of the doctor's head and talents teaches these important practical lessons:

That young men should, on their first setting out in life, make judicious choice of just that very occupation to which their natural talents adapt them.

That they should vigorously pursue this one through life, allowing nothing to divert them; and,

What specific organization is requisite for a dentist

The following are minutes, taken down at the time of two examinations, one by the Editor and the other by his brother, before the same audience, and show how complete the correspondence both with each other, and with his character as it has since transpired; though meantime his Phrenology has very materially improved, because of the constant and vigorous EXERCISE of his faculties:

"The following is an authentic phrenological examination of a gentleman of our acquaintance, recently made by those excellent phrenologists, and able lecturers, the Messrs. Fowlers, at the Marlboro' Chapel, *separately*, and without any previous consultation between themselves, or personal knowledge of the gentleman examined. There is a remarkable concurrence in their opinions, which could hardly have been the result of conjecture. It will no doubt be read and examined with interest by those who doubt the science, as well as by its friends. The gentleman examined thinks every body will now be compelled to believe in Phrenology, 'in spite of their teeth.'—

"EXAMINATION BY O. S. FOWLER.—This gentleman's leading quality is energy of character, and that disposition to rise in the world which will render him *conspicuous in some capacity*. He never will be a servant to any one; will be at the head or nowhere, and will make a noise in the world; rather proud, and thinks *he* knows and can do a little better than any one else; firm, even to obstinacy; loves opposition and debate better than his dinner, which is saying considerable; cannot be driven, but is contrary when opposed; enterprising; must do a big business or none, and charges high, not because he is so fond of money, which he spends freely, but because he thinks *his* services worth more than those of others; radical; a doubter, till he can *see* and know for himself; does his own thinking; speaks out his mind without disguise; not always judicious in his remarks; talks freely of himself; has much don't-care-ativeness, and treats with contempt those who cross his path; a whole-souled friend, and will do any thing for those he likes, yet his indignation is powerful, and dislikes deep and lasting; all action and life; never one minute idle, but pushes his plans with great spirit, leaving no stone unturned; full of fun, yet his jokes are tart and cutting, and sting more than tickle; a *first-rate* mechanic, but, having much taste, he should engage in some *nice* mechanical business, or as an artist; gives strength and polish to all he does, so that his work looks well and lasts long; is one in thousands for his real native ingenuity and dexterity with tools, and can make any thing; carries a remarkably steady hand; excels in fitting every thing to its place, and giving proportion to all he does. Here Mr. Ingram asked what sort of a physician he would make. Mr. F. replied that he was too proud, and not sufficiently affable, for a doctor, but his superior mechanical powers, with Destructiveness, would enable him to *excel* as a surgeon, and to stand foremost as a surgeon dentist. I say, unequivocally, that this is the ruling point of his character, and rarely equaled by any one. He must have every thing in order; is a great observer; can do his own talking; is full of apt comparisons, and can make himself agreeable. Observe distinctly, that my brother will emphasize this gentleman's *mechanical talent*, his Weight, Self-esteem, Firmness, and Combativeness.

"By L. N. FOWLER.—This gentleman has an active mind; is liable to go to extremes; Self-esteem large and active, and has been cultivated; has a good opinion of himself and what *he* can do; wishes to be at the head and take the lead; thinks he can do a little better than others; likes his own way best, and generally has it; if others think well of him, it is well, if not, just as well; can be set and stubborn if opposed; is fond of opposition; is radical and original in his views; is sarcastic and pointed in his jokes; is a strong positive friend or enemy; is no half-way man in any thing; has versatility of talent; can do almost any thing he wishes; loves variety, and has a roving mind; is benevolent and obliging; not very devotional or spiritually minded, yet has no objection to others being very pious; is not marvelously disposed, except when he is relating an anecdote where he had a hand in what was done, then the story loses nothing by passing through his hands; has much ingenuity; can use tools with facility; is a *natural* workman; has a correct eye; is fond of the fine arts, also of the perfect and beautiful; is a great observer of men and things; has much curiosity, and is anxious to see and know what is going on; is a matter-of-fact man, and has the news as early as any one; has a good local memory; would make a good marksman; can carry a very steady hand, and keep his balance

well; is quite fond of order; has a place for every thing; is much annoyed if others misplace or disturb his things; can make money better than he can keep it; and charges high for his services, not because he loves money, but because he thinks they are worth it; as a physician, would be governed by experience and observation; would make a first-rate dentist; is *naturally* qualified for that profession; is quite a talker; has fair powers of reflection, and is much disposed to criticise."—BOSTON DAILY MAIL, MAY 29TH, 1841.

ARTICLE LV.

MESMERISM TRIUMPHANT, AND ITS ADVERSARIES DEFEATED, BUT NOT SUBDUE, BECAUSE

"He that's convinced against his will
Is of the same opinion still."

[A true story, full of instruction to the wise ones of the world, who oppose every thing new in science, because it is new—or because they had not the sagacity to be its discoverers—or because they are too indolent to study and understand it—or because they dislike its discoverer, or some of its leading advocates, and are jealous of them—"or any other reason why."]

PERHAPS in no part of the United States, or elsewhere, during the last six or seven years, has the controversy on the subject of mesmerism been more ardently and stubbornly contested—rabidly and foully by its foes, and fairly and honorably by its friends—than in the city of Louisville. Nor is it possible for the success of the latter to be elsewhere more triumphant, or the overthrow of the former more utter and confounding.

As I had no slight share in the commencement of the controversy, but much less than certain other persons in the able and vigorous prosecution and brilliant termination of it, I am encouraged to hope that a succinct account of it will be acceptable to the friends of truth and science, and may be somewhat profitable, by way of solemn warning, to those conceited pretenders, who, fancying themselves the repositories of all knowledge worth possessing, wantonly and intemperately, without due examination, assail all new opinions because they are new, and because they are themselves consummately ignorant of them.

Though I had long been a believer in the truthfulness of mesmerism, yet I never paid much attention to it, until my visit to Europe, in the year 1841. During my travels, on that occasion, I witnessed many striking experiments in it in London and Paris, and a few interesting ones in New York and Philadelphia.

On my return home, when, like other travelers, I began to tell of what I had seen abroad, I observed that, as often as I spoke of mesmerism, in the presence of some of my *VERY KNOWING* acquaintances, there appeared on their lips a smirk or a curl, and in their eyes a stare, with which I had

not been previously greeted by them, and which were not in a very high degree gratifying or even acceptable to me. Nor did their cause at first occur to me, except by conjecture.

At length, however, the cause was revealed to me; and it was such as did not fail to awaken in me sentiments of dissatisfaction and contempt. I was dissatisfied at finding myself suspected of being either a DUPE or an intentional FALSIFIER; and I regarded with mingled feelings of surprise and contempt, the presumptuousness of a few CLAIRVOYANTS, who affected to know what had occurred in certain mesmeric exhibitions in Europe (they being at the time in their beds, or by their fire-sides smoking their cigars, in Louisville) better than I did, who had myself frequently witnessed, and strictly scrutinized them.

Finding at length my opponents—no, not my OPPONENTS—I must not so denominate them. An opponent, in the phraseology of scientific contest, is a man who reasons and debates; and the persons to whom I allude, did neither. They simply and doggedly, not to say RUDELY, denied and affected to sneer, because they could do nothing else, having neither facts nor fancies as weapons of debate. Some of them declared the facts in mesmerism to be “contrary to the laws of nature;” though they could not, when challenged on the subject, specify a single law of the sort that was thus by any mesmeric phenomenon. Nor could some of them even tell the meaning of the phrase, “law of nature.” A few of the most zealous of them, in their adhesion to their own creed, declared that they would not “believe in the truth of certain mesmeric manifestations, though they see them.” Such was the Babel of heterogeneous nonsense they uttered and acted! Most of them, moreover, were disinclined to believe me, when I asserted that it is just as easy to account for MESMERIC, as for NATURAL sleep. Yet when I requested them to explain the latter, they confessed their inability.

Finding thus the adversaries of mesmerism as stubborn and intractable, and almost as ignorant on the subject, as certain domestic cattle, which I shall not name (every passage through their ears to their brains being barred against information), I resolved to approach, if possible, their seats of thought and common sense, by the avenues of their eyes.

I therefore commenced a course of mesmeric experiments myself, determined to try the effect of a lecture or two, accompanied by practical illustrations, in breaking down prejudice, and dissipating the mists of ignorance and error, by throwing light into the very dens of hostility to truth. In that effort, however, I was not very successful, for two several reasons. Though I soon succeeded in finding two or three very excellent mesmeric subjects, they were not such as could be brought before the public. And my other engagements and duties absolutely forbade my bestowing on experimental mesmerism the time requisite for the accomplishment of my purpose.

I therefore abandoned the course I had commenced, published a tract entitled "Facts in Mesmerism, and Thoughts on its causes and uses," in which I recorded many of the experiments I had performed, and consigned the further development of the science in Louisville to time and the labor of two or three gentlemen, who had become its friends and advocates. It may be here mentioned, that, previously to my return from Europe, in the autumn of 1841, I do not know of a single mesmeric experiment having ever been performed in this place.

Of those who now engaged in the prosecution and defence of the science, in Louisville, my son, T. L. Caldwell, M. D., was, perhaps, the most prominent and successful; and he pursued it almost exclusively as an auxiliary in his profession, and conferred by it signal benefits on the sick and suffering. It is due, however, to his steady and calm perseverance to mention, that, in the course of three or four years, he has performed on one lady the most extensive, diversified, and important series of experiments that has ever perhaps been performed on a single patient, and has a manuscript record of them. There is reason, moreover, to believe, that, by means of them, he has done much toward the preservation of the lady's intellect and life.

My tract on mesmerism was soon purchased up, chiefly by the members of the medical class, and is now out of print. And as it was but little else than a rudimental production, I have never published a second edition of it. I cannot, however, abandon the belief that it has done something in sowing the seeds of mesmerism in the Mississippi valley, which will not fail to vegetate and be fruitful in future years.

Meantime, most, if not all, of the periodicals in Louisville were "OPEN-MOUTHED" against mesmerism, and some of them hardly less vociferous and rabid than a pack of ravenous and enraged hounds around a stag at bay. Among these I regret to say, that the Western Journal of Medicine and Surgery did not decline to play its part. Not only did it receive and publish sundry original articles AGAINST mesmerism, and REJECT all that were offered in favor of it, but an extract containing the most INDECENT and OFFENSIVE clause, IN ABUSE of mesmerism, I have ever witnessed, was copied by it from a London Journal. The clause was grossly obscene.

Nor does this furnish a full view of all that was meditated and attempted by it to discredit the science. A certain peripatetic mesmerist was lecturing in Louisville, whose traveling subject was very defective and weak in her mesmeric manifestations. As a CLAIRVOYANT she was wholly inefficient. A scheme was therefore concerted to inflict on the science, through her inefficiency, a blow that would decidedly prostrate and destroy it. Without, however, attempting to describe it (for not only was it a NONDESCRIPT in every feature—it was also in every lineament INDESCRIBABLE), I shall only say of it, that the scheme was con-

certed and carried into action. And it obeyed the command, to "BEGET IN ITS OWN LIKENESS." The issue of it was a pamphlet of fifty-six pages octavo, closely printed. Of that extraordinary production, the first twenty-nine pages contained a title-page, introduction, analytical report, fifty-four anomalies, in the form of recorded experiments (which no man with less than tenfold the patience of Job can ever read, and none with even twenty-fold the wisdom of Solomon can ever comprehend), and an account of the "manner, language, and style of the answers" of the fair mesmerizee, and of the "mode and effect of questioning" her. Such, I say, were the contents of the first twenty-nine pages.

Of said pamphlet, the last twenty-seven pages contain "Speculations on the facts of the foregoing Report"—the whole amounting, as I verily believe, to one of the most illiberal and envenomed efforts that has ever been made to cripple and impede the progress of science. Vandalism itself has nothing more odious to present to the reprobation of offended posterity.

Though, without perusing and carefully studying it, the reader cannot possibly form a full and correct view of the misrepresentations and mystical absurdities of the pamphlet; yet may he peradventure conceive some shadowy fancy of them, by casting his eye over the following compound of balderdash and rhapsody, which constitutes the APPROPRIATE peroration of the "Speculations." "EX FEDE HERCULEM."

"The first phenomena of mesmerism consisted chiefly in various agitations of the muscular system—in spasms, hysteria, syncope, coughs, and vomiting; to these succeeded somniloquism, with a vision so quickened, that the individual could see deeper into a mill-stone than he who picks it: a CLAIRVOYANCE of the eye, which could discover what was then transacting in different places; a CLAIRVOYANCE of the mind, that enabled the somniloquist to penetrate the arena of science; a PREVOYANCE that could perceive the shadows of coming events, when other eyes could descry nothing! But this brilliant coruscation on the face of humanity, like a meteor of the heavens, soon passed away, and is now succeeded by the phenomena of metempsychosis. From a state of beatific inspiration, the devoted somniloquist is degraded to the condition of a mere passive and unresisting recipient of the thoughts, feelings, and will of those in communication. Her ideas are no longer her own; she is compelled to feel what others feel; she cannot move but at their bidding. The barriers of her mind are broken down, and 'blue spirits and black, white spirits and gray,' enter without opposition, and revels in its mansions without molestation. Her personal consciousness has become a TERTIUM QUID, composed of her own and that of another united. She is transformed into a spiritual hybrid, and loses her accountability both to God and man, as the laws of neither recognize such personality."

From this miserable explosion, I say, of trash and tirade which concludes the article, some conception may be formed of the trumpety that precedes it. The production is "all of a piece," and is in excellent keeping with every thing else which its author has brewed and emitted against mesmerism. All is redolent alike of the unfriendly, unfair, and unsuccessful source from which it emanated.

For several years after this MOUNTAIN-AND-MOUSE LABOR AND ISSUE, the condition of mesmerism underwent no very material change. Louisville was visited, from time to time, by roving lecturers on the subject, whose experiments and demonstrations, added to the persevering labors of our own small but faithful band of mesmerists, gradually but slowly developed the resources and improved the prospects of the science.

In this calm and moderate, but not unpromising state, did matters continue until the arrival in Louisville of I. I. Keely, Esq., in the winter of 1847-8, when every thing connected with mesmerism was changed. And the change was sudden and great, beyond any thing of the sort I had ever witnessed. Better still; it was PERMANENT. I should rather say, that its course was necessarily FORWARD. Like all other gushes of TRUTH and NATURE, it could never retrograde—BECAUSE it was ITSELF TRUTH and NATURE, and had therefore the firmness and endurance of the “house not made with hands.”

Mr. Keely spoke and expounded exceedingly well; but he could not be said to LECTURE. He did more—he DEMONSTRATED. And though his first demonstration was by no means equal to most of his subsequent ones, yet was every person of discernment who witnessed it, fully convinced that it was the work of a MASTER. And every succeeding demonstration added to the conviction another brace and rivet, until the product was complete.

The effects of his performances speak in their praise more eloquently and forcibly, than can all the language and metaphor that the power and resources of rhetoric can bring to the task. With those effects, therefore, it is neither my purpose nor my province to vie in his behalf. I shall only name two or three of them, and let them do the business themselves.

The most important of them were, THE RELIEF of many diseases, and the CURE OF NOT A FEW, that had for years resisted all other remedies. Others, less beneficial, but hardly less striking, were—

1. The drawing together, from night to night, in all sorts of weather, overwhelming audiences of the INTELLECTUAL and FASHIONABLE ELITE of Louisville, and detaining them by his performances as long as he chose.
2. The taking possession of the minds of his subjects, and controlling them in a manner, and to an extent, even more extraordinary and incredible than any thing fiction or fable can boast. Of these I witnessed many, but shall cite minutely only one, in which, quite unexpectedly, I was myself included.

One of Mr. Keely's subjects was a Mr. S——y, a young Methodist clergyman, of excellent character and high reputation, whose susceptibility of the mesmeric influence was unusually great. To Mr. S——y I was an entire stranger, having never seen him until the evening of the experiment.

Mr. Keely having mesmerized Mr. S——y, introduced him to me; as his FATHER, for whom he mistook me; and in that relation we conversed on various subjects.

Mr. Keely next introduced him to a GENTLEMAN he had never seen before, as his eldest SISTER, and then to another GENTLEMAN, an entire stranger to him, as a younger SISTER, and thus made up a family group. Having conversed a minute or two on family affairs and reminiscences, Mr. Keely introduced to Mr. S——y a LAWYER perfectly known to him, as a CAPTAIN of a steamer, with whom he negotiated a contract for the passage of the family party to Cincinnati, on a visit to his connections, not one of whom resided there. When Mr. S——y was released by Mr. Keely from his illusion, he had a clear recollection of it and its associations, and made himself quite merry about them.

But the following report of a committee of Mr. Keely's private class, the correctness of which I cheerfully avouch, is a document much more creditable to him and his performances, than all I have said, or can say, in their behalf. With the addition of that, therefore, I conclude my narrative.

CH. CALDWELL.

[From the Louisville Journal.]

ANIMAL MAGNETISM.

At a meeting of the members of Mr. I. I. Keely's class, held at the Odd Fellows' Hall, on Monday evening, January 30, 1848, Dr. J. W. Bright was, on motion, called to the chair, and John W. Athy appointed secretary.

The committee appointed by the class to examine and report to said class on Mr. K's teachings and demonstrations of animal magnetism, and its application as a remedial agent, offered the subjoined report, which was read by Dr. T. L. Caldwell, together, at the suggestion of Mr. K., with a number of the cases cured or relieved during his visit here.

Mr. Shanks moved that the report of the committee be adopted, which was unanimously agreed to.

Mr. Poor moved that the committee appoint a sub-committee from their number to report upon the cases to be submitted hereafter. In accordance therewith, Drs. Pirtle, Caldwell, and Baum, were appointed that committee.

Dr. Pirtle submitted the following resolution, which was adopted:

Resolved, That, in our opinion, the editors of the several city daily papers would confer a public favor by publishing the report of this class, and that we very respectfully request them to do so.

Mr. Oldham presented a resolution of thanks to Mr. Keely for his untiring efforts in giving instruction, while in the city, in the science of animal magnetism, which was unanimously adopted.

DR. J. W. BRIGHT, Chairman.

JOHN W. ATHY, Secretary.

REPORT OF THE COMMITTEE.

TO THE PUBLIC.

In offering the following testimonial to the success of Mr. Keely, in his late teaching and public demonstrations of the power of animal magnetism in Louisville, Kentucky, both of its many singular phenomena, and especially of its

efficacy as a curative agent, it is not the wish or the intention of the members of Mr. Keely's class to engage in any discussion as to the agent itself or the "modus operandi" through which its startling and extraordinary results are developed. Their business is with those results alone as facts, and they feel it their duty to state distinctly the grounds on which they are disposed to fix a high estimate upon the exertions of Mr. Keely, and to do him full justice before the world.

There is not originality in Mr. Keely's manner of inducing the magnetic state, though it was novel to most of us in this city, nor does he make such a claim; on the contrary, he expressly disavows it. Nor again does he advance or advocate any especial theory as to the source or mode of action of animal magnetism. This in his remarks he judiciously avoids, simply pointing out occasionally errors of theory in others, and conclusively demonstrating those errors by the plainest and fairest experiments in proof of his position.

Mr. Keely's great merit appears to us to lie in the correct judgment that has guided him in the application of animal magnetism as a remedial agent. Of certain singular and anomalous cases of the cure of long standing disease by the sudden shock of some violent mental emotion, familiar as facts to the well-read physician, but whose rationale has never been understood so as to lead to any important practical good, Mr. K., though not a medical man, has, we think, given a correct explanation. Guided by a fair deduction from this, he has, we think, with peculiar felicity and success, applied the principle on which he conceived those results to depend to the remedial application of this science. The strong and unquestionable evidences of his success in other places, brought by Mr. K. to this city, together with the number of cases of disease to which he has, under the observation of his class, with greater or less success, applied his mode of treatment, induce us to express our firm conviction that as a system, to render the benefits of animal magnetism easily and generally available in the relief of disease and suffering, that adopted and taught by Mr. Keely is the best that has yet been offered to the public. The proportion of individuals affected by the magnetic influence is much greater than by other modes of induction, and, with very few exceptions, all brought under its agency, who are invalids, are in a greater or less degree benefited, besides a number, to all appearances, entirely relieved from suffering and disease.

Before closing these brief remarks, we may be permitted to make one more statement, which, in justice, is due to Mr. Keely. The character of the practical magnetizer ought to be unimpeachable on the score of general morals and stern integrity. Mr. K. brings with him, from that part of the country where he has resided, the strongest testimonials on this especial point, and we are bound to say that his entire deportment during his visit to Louisville has been such as fully to confirm them. In establishing the practical benefits of magnetism, he has also manifested correct feeling to the afflicted who were in indigent circumstances, a number of such having received the full benefit of his services with the privilege of constant attendance at his asylum free from all charge.

Subjoined are given a number of cases operated on and relieved by Mr. Keely, during his visit here, with the signatures of the individuals themselves. Most of them have been known by personal observation to a majority of the class; and every means have been adopted by the committee, appointed by the class for the purpose, to ensure accuracy in the statements thus offered to the public.

SAM. D. BALDWIN, A. M.,
 Preacher Wesley Chapel Station, M. E. Ch., South.
 T. L. CALDWELL, M. D.,
 WM. J. C. BAUM, M. D.,
 C. PIRTLE, M. D.,
 J. W. BRIGHT, M. D.,
 GEO. D. PRENTICE, Esq.

I have been for nine weeks so much affected with rheumatic pains that I could not for the whole time raise my right hand to my head, and, for part of the time, in the same condition with both hands. My joints were all stiff, and it was with great pain and much actual misery that I could walk at all. On yesterday evening chance threw me in the company of Mr. Keely, and I consented that he might make an effort to relieve me. He did so, and here is the result. In twenty minutes I could, without pain, raise and use my arms. In thirty minutes I was freed from all pain, having the perfect control and use of both arms and hands as well as I ever had; and in about the same length of time I found the pain and accompanying stiffness of my knees and ankles wholly gone, and could rise from my seat and walk with the activity of my young days. It is now 10 o'clock A. M., January 1, 1848, and there is no return of pain—none of stiffness. I am entirely free from either.

For a great part of the time I have been unable to put on or pull off my cloak, or to help myself at my meals. These difficulties are gone, CERTAINLY GONE, but why or wherefore, I cannot tell. I am only certain of being free from them, and that they departed under the touch of Mr. Keely.

January 1, 1848.

JAMES I. DOZIER.

I certify that Mr. Dozier remains perfectly well up to this date; has had no return of rheumatic pains.

WILLIAM ELLIOTT.

Louisville, January 31, 1848.

This is to certify that some ten days since I came to Mr. Keely, afflicted with rheumatism in my neck, shoulders, arms, and hands, and had not been able to move my head without also moving my body. I had suffered in this way for six months. After being magnetically treated twice, I obtained relief in my arms and hands; after being magnetized twice more, I obtained entire relief, and I have been free from pain ever since.

NATILDA WEST.

Louisville, January 29, 1848.

TO MR. I. I. KEELY—I conceive my health to be very materially improved by human magnetism under your treatment. For more than eight years I have been an agonizing sufferer from general nervous debility and consequent prostration of all healthful physical activity. Medical science and skill of the most eminent caste have never benefited me a great deal, though continually and indefatigably employed during most of the time. My condition on application to you was a "forlorn hope." I tried magnetism from a sense of duty alone. My confidence in it was such that I was not inspired with even an expectation of good, much less with a full-fledged faith. Faith, hope, or fancy have neither accelerated or retarded my recovery. I have improved to a vigorous, a sudden, and buoyant strength of body and mind, felt deeply within, and acknowledged with wonder by all my friends. My altered complexion, the disappearance of cutaneous eruptions, my improved vision, all of which have taken place within two weeks, give me indubitable testimony of the sudden, wonderful, and delightful remedial agency of magnetism. With many thanks for your kindness, and prayers for your universal success, I am your most obliged and ever grateful friend.

SAMUEL D. BALDWIN,

Preacher in charge of Wesley Chapel Station, M. E. Church, South.
Louisville, Jan. 28, 1848.

In 1843 I was attacked with a complication of maladies, such as neuralgia, rheumatism, and an affection of the spine. From that period up to the treatment of Mr. Keely, some three weeks since, I have been either confined to my bed or totally unable to walk without assistance, and unfit for any practical business. I had never experienced any permanent relief from medical skill, though receiving the best. I am now almost well, and, from my first subjection to Mr. K's skill, I have been free from pain; my appetite is good; the

neuralgia has disappeared; the spinal disease is gone; only a vestige of rheumatism remains; and I can walk in the streets with my cane on my shoulder. My age is forty-eight years. Have been a citizen of this place since 1806. Residence on Main street, between Floyd and Preston.

Louisville, January 31, 1848.

L. E. HALL.

Besides the above, there are upward of twenty equal important cases, which we must omit for want of space. We cheerfully renew our testimony, both as to the utility of magnetism, as a remedial agent, and to the ability and integrity of Mr. Keely. We also most cordially welcome to our columns Dr. Caldwell, the father of Phrenology in this country, and the firm friend of magnetism. His espousing the latter science at his time of life, is strong proof of a mind untrammelled by prejudice, as well as able to discern truth. His article is a little caustic, yet embodies the high moral, that magnetism can be applied to the relief of human woe and the cure of diseases. It is destined to become a paramount remedial agent.—Ed.

ARTICLE LVI.

PHRENOLOGY IN GLASGOW.

It gives us great pleasure to announce the fact, that Phrenological Societies are being formed throughout all the principal towns in Europe, and that PRACTICAL PHRENOLOGY is recommended. Although Phrenology presents us with one of the most beautiful theories within our comprehension, still, its principal beauty consists in its PRACTICAL APPLICATION, thus being made a matter of GREAT UTILITY to all who understand it. The following from the Glasgow Citizen, of March 18th, will be interesting to our readers:

PHRENOLOGICAL SOCIETY OF THE GLASGOW ATHENÆUM.

The first meeting of this society was held in the Athenæum on Saturday evening last. Dr. J. W. Hudson presided, and opened the proceedings by delivering an interesting address on the nature of Phrenology, and the futile character of the objections which are sometimes urged against it.

Mr. Robert Brown afterward explained the course which, in the meantime, was intended to be pursued in carrying out the objects of the society. Besides the ordinary meetings of the society, he said there should be class meetings. As the former would chiefly be occupied with papers and discussions on questions which *postulated* the truths of Phrenology, the object of the latter was that each member of the society might acquire a thorough knowledge of the science, along with the anatomy of the cranium and brain. After more minutely detailing the intended course of action by the society, Mr. Brown stated that, as directed at a previous meeting, he had written to George Combe, Esq., respectfully requesting him to favor this society, connected as it was with such an important institution, with an opening address. He had received from Mr. Combe a letter in reply, to the effect that he could not, for reasons which were perfectly satisfactory, accede to their wishes. Mr. Brown read this letter, which, from the philosophical nature of its remarks, and the valuable hints it threw out for the guidance of the society, was very highly approved of. The directors of the Athenæum have, we think, acted wisely in granting facilities for the formation of this society. We are quite sure that there are many cen-

nected with the Glasgow Athenæum who take a delight in the study of man, and who will therefore patronize this society, and derive much pleasure and profit from its meetings.

Mr. Brown, believing that the letter referred to in the preceding brief report was very valuable, and deserved to be made more generally known than it could be by his reading it to the Phrenological Society, wrote to Mr. Combe for permission to publish it. The desired permission was obligingly granted, in a letter which Mr. Combe desired should be printed likewise. Mr. Brown has kindly placed both of these letters at our disposal, and we have much pleasure in laying them before our readers.

EDINBURGH, 18th Feb., 1848.

MR. ROBERT BROWN :

DEAR SIR—I have taken some days to consider your kind invitation of the 13th of February, and beg to mention as the result of my deliberations, that I could not deliver an address at the opening of the new Phrenological Society *different* from that read by me (written by my late brother) to the class in the Andersonian University two years ago; that I could not *repeat* that address;* that I should make a much inferior one were I to attempt to make a new and a varied one; and that, on all these accounts, I must beg that you will excuse me for not appearing on the 28th of February.

It gave me the greatest pleasure to hear of the institution of the new society, and it has my best wishes. I beg leave to recommend it to avoid all purely abstract metaphysical discussions—such as free will, materialism, and such like barren topics—because no opinion we can form on such subjects can alter the *facts*, any more than a man could change the influence of gravitation by demonstrating that this is no quality of matter, but the result of suction or attraction exerted by a *spirit* placed inside the globes that constitute the solar system. *Will* is *will*, and *mind* is *mind*, and each has all the attributes which we feel and perceive it to possess and manifest, whether the will be free or not, and whether the mind be matter or spirit. It is profitable to inquire *by what means* we can train the will to religion, virtue, and practical obedience to God's laws; assuming the will to exist just as God made it. It is profitable to inquire *by what means* a dull mind may be made active, an ignorant mind learned and intelligent, a coarse mind refined, an irreligious mind religious; assuming that God has made no mistake about the essence or substance of the mind itself, but constituted it well and wisely, although He has hid from us all knowledge of its essence. It is profitable to inquire *by what means* the brain may be *strengthened*, and caused to grow, or restrained in its activity when this is excessive, without troubling ourselves whether there is a separate something inhabiting the brain which gives it its powers, or whether God has bestowed on it the power of manifesting the mind directly. After thirty years of study, and hearing and reading many discussions on these abstruse points, I am no better informed concerning them than yourselves, and I no longer trouble myself about them. Allow me, therefore, to advise the society to stick to practical matters, and, above all, to examine each other's heads, again and again; to write out the development of the skulls and casts, every organ included, again and again; and to compare the size of the organs and manifestations of the faculties; to exercise themselves in predicating each other's temperaments, and the effects of the temperaments, and after all this foundation is laid, to apply Phrenology to Education, to Criminal Legislation, Sanitary Reform, Social Reform, etc., and the society will long flourish.

The men who were trained in this way in the Phrenological Society of this city, and in that of Glasgow, twenty years ago, are now the best physicians in lunatic asylums, and the most vigorous and influential writers on education and

* This address has recently been published by Fowlers & Wells, in the Edinburgh Quarterly Phrenological Journal. Price for the number containing the address, fifty cents. A powerful work.

criminal legislation; and their principles are appearing in many of the public measures, and much of the current literature of the day. Again repeating my best wishes, I remain, dear sir, yours faithfully,
 GEO. COMBE.

EDINBURGH, 14th March, 1848.

ROBERT BROWN, Esq. :

DEAR SIR—I am gratified to learn by your letter of yesterday that the Phrenological Society has been opened with such favorable prospects of success. Although my letter of the 18th of February was not written with a view to publication, yet if you and Mr. Hedderwick deem it fit to appear in print, you and he are welcome to use it as you propose.

Since it was written, a new revolution has destroyed monarchy in France, and Italy and Germany are in commotion to obtain institutions increasing the power of the people. In short, the reign of democracy has begun; I fear prematurely, for the welfare of the nations. In this country we shall certainly experience the influence of the movement, and when I look to the aid which Phrenology would afford to intelligent men in directing it to good, I cannot help lamenting, as a national misfortune, the opposition which has retarded its diffusion in this country during the last thirty years. Abstract theories and views of human nature and its capabilities, resting on mere individual observation, are foundations of sand on which to build practical institutions for a great nation. At this moment we see the Provisional Government of France proceeding on such data in their interim arrangements; and I fear that the constitution which they will offer to public acceptance will embody only elements of the same partial, and in many respects unsound, description.

Should our movement begin, by what chart shall we be guided? The conflicting creeds, the rival schemes of education, and the contending political codes which characterize our people, high and low, rich and poor, proclaim that in this country also the knowledge of human nature and of its capabilities and laws is still empirical. We need, above all things, to reach to real substantial nature, and to build our political improvements on it. Phrenology would enable us to discern, with some reasonable degree of certainty and precision, what the human faculties are, how far they can go, and what they cannot reach; it would help us to discover the condition, in respect to knowledge, training, and practical evolution, which men must attain before they can successfully govern themselves. By enabling us also to compare our faculties with the natural objects to which they are related, it would place it in our power to distinguish the laws by which God regulates human happiness and misery in this world; and by knowing, perhaps, all the better to obey them.

Persons who have never made a serious study of Phrenology and its applications, do not understand us when we speak to them of human affairs being governed by a regular and intelligible order of secular Providence. They recognize the dictates of experience and common sense as guides to human conduct, but each takes his own experience and his own common sense as his rule; and, because each mind is individual, and is not a standard type of all minds, and the experience of each is necessarily limited, the wisdom of one man does not appear to be wisdom to his fellows; and hence feebleness and opposition infest our councils and obstruct the development of our plans.

Phrenology, by connecting the mental qualities with physical organs, and showing that these differ in size in different individuals, would enable each of us better to understand his own peculiarities. By unfolding the sphere of action and of use and abuse of each faculty, it would render the limits of good and evil more distinguishable; while, by exhibiting the laws which determine the results of every form and degree of activity, it would produce a conviction of our being, both as individuals and as a nation, under a positive, practical, tangible Divine government, which neither thrones, nor principalities, nor powers, nay, nor democracies, nor popular assemblies, can abrogate, alter, or evade.

In my humble judgment, then, a knowledge of Phrenology and of the natural

laws of man, if generally diffused among our people, would at this moment form a sheet-anchor to virtue and to public tranquillity. It would give confidence to the dominant class in their concessions, and set limits to the demands of the inferior ranks in asking for impracticable changes. No concessions, warranted by sound views of the capability of the people for self-government, could be injurious; while none could be beneficial which went beyond that limit.

We cannot judge of that limit without a science of mind, true, intelligible and practical; and if Phrenology does not merit this character, it is desirable above all things that we should now be informed where such a science is to be found, that we may profit by its lights.

I am anxious that your society should consider these suggestions with seriousness. They will do well to give up all anxiety about the opposition of the learned, and the charges of irreligion brought by the devout. I assure them, under a full sense of the responsibility attending the remark, that in all my experience I have never met with a single opponent, either scientific or religious, who had really mastered the science and its evidence. In every instance known to me, the opposition has been the manifestation of a foregone conclusion that Phrenology is not true; and any search into its evidence that had been undertaken by the objector, had been made obviously only with the view of finding plausible grounds for sustaining his anterior opinions. Let the society, therefore, proceed to complete by observation their knowledge of the evidence; and then let them come forward as apostles of a great, important, and most useful system of truth; and they will in due season not only discover their own strength, but earn the gratitude and esteem of their fellow-men. I am, dear sir, yours very faithfully,

GEO. COMRE.

For the American Phrenological Journal

ARTICLE LVII.

A YOUTH VICTIMIZED BY GAMBLING. BY J. H. GREEN.

IN the year 1840, in company with several others of the gambling fraternity, I took passage at Louisville, Kentucky, on board a steamer bound to New Orleans. The boat was crowded with passengers, but there seemed to be very few which gave promise of being profitable to me or my companions. It was therefore determined that seven out of the party should return, and await the departure of another steamer. I went to the hurricane deck to observe their departure. As the boat left the steamer, I discovered a very young man anxiously gazing upon the party in the boat. He maintained this position till the boat returned to the steamer, when, turning on his heel, he exclaimed, "I am ruined! I am lost!" and hastened into the cabin, wholly unconscious of observation. I followed him into the cabin, and renewed my observations. He was apparently about eighteen years of age. His countenance was pleasant and his features delicate. As he abstractedly walked backward and forward in the cabin, AGONY was depicted on his countenance, in marks too decided to be mistaken.

I approached and addressed him as follows: "Are you bound for the

South?" He replied, "I do not know where I am bound;" and turning away from me, resumed his walk.

I approached him a second time, and remarked that he appeared to be in ill health. "I am, sir—I am *sick*," he replied, turning upon his heel, and walking into his state-room. In a few moments he approached me and said it was strictly true, that he did not know where he was going; and if I would hear him, he would give me a full account of his troubles, and his reason for answering me in the manner he had. We sat down, and he gave me the following narrative. "I am a native of one of the Eastern States; my parents now reside in an Eastern city. I have a sister residing in Louisville, Kentucky, whom I have never seen. She married and removed to Louisville, before my birth. Her husband died a few months since. Shortly after her husband's death, my sister wrote to my father, requesting him to send her eldest brother to live with her.

"The request was granted, and he fitted for the journey. Before his departure, his parents gave him strict caution concerning the vices of the day. He received sufficient money for the expenses of his journey, and permission to spend a few days in any of the larger cities on his route.

"His first delay was in Philadelphia, where he spent some ten days, during which time he formed some very pleasant acquaintances, among whom were two of those gamblers who but now left the steamer. Shortly after his acquaintance with these persons, he was invited to a card party, where whist was the game introduced. This was a game taught him by his parents, and *their strict cautions* had not interdicted it. He was induced to make the small bet of twenty-five cents a corner during the evening. The party had several similar meetings. At the latter of these meetings he made known his intentions of leaving the next morning. The two persons before referred to, immediately proposed to accompany him if he would remain one day more. He readily acceded to their proposal. On the day appointed, they left by way of Pittsburgh, and the canal. They had scarcely left, when cards were introduced; they played for small stakes, until he found himself minus some twenty-five dollars. He became excited, and enlarged his bets, with a hope to regain what he had lost. He continued to lose, and on his arrival at Pittsburgh, had barely sufficient money left to pay his passage to his destination. He paid his fare immediately on going on board for Louisville, and the boat had scarcely left the wharf, when the two gamblers proposed a game, that he might make himself *whole*. When they found he had no money, they proposed to stake money against his watch; still hoping, he again played, losing his watch. His breast-pin, rings, etc., were disposed of in the same manner. Becoming desperate, he sought his trunk, where he had a package in charge to carry to his sister. He forced open the cassette, which contained a bracelet, with a beautiful gold chain, sent as a present by the mother to her daughter. He discovered an unsealed letter,

which contained a hundred-dollar bank note. The letter was from his father to his sister, directing her to give the money to the brother when she should deem it proper to do so. He seized upon the note, and soon the gamblers fleeced him of that. He again resorted to the casket, and lost the jewelry it contained. Desperate in every respect, when he arrived at Louisville, his destination, he called at the door of his sister's house, rang the bell, and leaving the package he had robbed on the threshold, hastened on board the boat where the two villains who had robbed him had taken passage. They appeared glad that I came on board," said he, "and I felt confident that I should be assisted by them. They both left in that yawl, and without even bidding me farewell ; and *that, sir, was what caused me to weep.*" I looked at him—*desperation was painted in every feature.* I was then a hardened gambler, and had been for eight years ; but this tale of sorrow made me feel that if the curse of heaven ever fell on wicked men, it would descend and rest upon the gambler.

"What did you expect to gain by the course you have taken?" I said ; "why did you not go to your sister—tell her freely what you had done, and ask her forgiveness and protection?" "Oh ! sir," said he, "I can never go to her until I am able to replace what I have lost." Poor deluded youth ! thought I, as I discovered the slender point on which his hopes were suspended, you can never recover the money or property those gamblers have smuggled from you ; far better if you could think the same. "Where do you expect to go?" I asked. "I don't know, sir," was his reply. "I have no money—no friends ; I am here, and what to do, I know not." "I think, sir," said I, "you had better return. I will loan you sufficient money, which you can replace when convenient." "You are very kind, indeed, sir," said he, "but I *cannot* return—no, *never*. But, sir, I will, if you feel safe in loaning me sufficient to carry me to St. Louis, accept it as a great favor." I loaned him twenty-five dollars. When we arrived at the mouth of the Ohio, he left the boat for another bound for St. Louis. In 1841, I was passenger on another steamer, on her upward passage from Orleans to Louisville. Not far from —, we broke a shaft, which caused several hours' delay. I had been ashore, and as I was returning, a gentleman informed me that he had just witnessed a revolting sight—a number of convicts on the deck of a steamer, under the charge of an officer, who was conveying them to the Baton Rouge State Prison. I went to look at them for a moment. As I approached, I recognized the face of the unfortunate youth. He turned his head, and attempted to evade my notice. He had large irons upon his ankles, and handcuffs upon his wrists. I inquired of the officer what offence he had committed ; he said "forgery," and added he was under five years' sentence.

In 1845, I was lecturing in one of the principal cities east of the mount-

ains, where I gave this same incident, mentioning, as near as I could remember, the name of the unfortunate youth. After my lecture closed, a young gentleman came to me, and asked my address. I gave it, and on the following day he called with a carriage, and invited me to accompany him. I acceded, and we shortly drew up at the door of a handsome house. I entered a parlor richly furnished, where the family were assembled, consisting of the father, mother, two sisters, and three brothers. They were silent; the brother who had accompanied me, addressed me as follows: "Sir, you may think this a strange visit; last night at the lecture, we learned something of the fate of the son of this old gentleman and lady. We are the brothers of that ruined youth. Five years have elapsed since he left this house, *guiltless*. The strange deposit of the box, could not permit us to hope any thing but his ruin. Now, sir, could you tell us how to learn if he is living?" I suggested that they should write to the agent of the Louisiana Penitentiary, giving the name the young man had assumed at the time of his conviction. They followed my suggestion, and learned that in eighteen months after his incarceration, he had died of fever.

To the moralist, this incident shall teach a lesson. To the gray-headed fathers and mothers, this young man's ruin and premature death should teach the danger of innocent games of whist. This his unhappy friends acknowledged to be the primal cause of the ruin of one of the members of their family, and their own lasting reproach. We call upon all friends of religion and morality, to decide whether it is not wrong to indulge in any amusement which carries in its train misery and death! May we not safely challenge any man to produce the first instance where one single individual has been benefited, in a moral point of view, by such amusements? Then cast forever from your parlors those gaming implements which, step by step, lead on so many youth of bright promise and high hopes to dissipation, disgrace, and premature death.

For the American Phrenological Journal.

ARTICLE LVIII.

HAVING lately read in your journal and elsewhere of the prejudice existing in the minds of some Methodists against the sciences of Phrenology and Mesmerism, I, being a Methodist myself, feel a little anxious to inform you, that all persons calling themselves by that name, are not so wilfully ignorant of the thousands of striking and incontrovertible proofs connected with those highly important sciences, which are destined ultimately to diffuse such a vast amount of blessing to the human family. It is somewhat strange that men chosen to be the teachers and spiritual

guides of the people do not perceive the harmony existing between the natural Sciences and Revelation. It is wonderful, indeed, in this enlightened age—this age of improvements, in this the nineteenth century—that men professing to have embraced Christianity, the great and glorious truths of which are intended to bless, renovate, and disperse the mists of ignorance from the human mind, should disgrace themselves by denying the truth of well-authenticated facts, which demonstrate, beyond the possibility of doubt, that there is a reality in Mesmerism, and that it is the most valuable remedy for certain diseases, and, when judiciously managed, is capable of producing great physical good. If this be so, then why oppose it? Why pronounce a man unfit for the ministerial office, because he would do good to the BODIES of his fellow-men through the medium of Mesmerism. I would like those ministers in holy things to give Scriptural authority for the sin and inconsistency of a brother, who, during his ministerial visits, will sooth nervous irritation, and allay severe pain by sympathetic influence. Is it not copying the bright and glorious example of “Him who went about doing good?” It is to be lamented that men possessing so much influence as the clergy of this country, should condemn as dangerous and wicked any new subject or science without investigating it. Nothing can be more unreasonable, absurd, and unjust, than for a conference of men to pass judgment upon a brother for embracing and practicing principles, the merits of which they have never examined. If it be wrong and sinful for a natural philosopher bearing the sacred character of the “legate of the sky,” to avail himself of the aid of sympathetic influence in relieving human anguish, then let those would-be dignitaries, from their high places, give the reasonable, the manly, and Christian answer, and say how it is that the Divine being has dispersed through the wide empire of nature, such an infinite variety of voices, and given to the human soul also such unschooled reverence, or such high-wrought susceptibilities, for the diversified announcements of this universal theme. How is it that oratory, poetry, and gesticulations (although employed in the pulpit) are not branded with the unlucky misnomer of Mesmerism? and he who there makes use of them, whatever be his love for souls, and for the honor of Jesus, is not summarily forbidden to teach any more “in that all-endearing name?” By what magic influence, we demand of them, if it be not that of sympathy, even in the sacred Scriptures, which they profess to venerate, does soul shout to soul from the earliest periods of creation? And martyr, patriarch, and prophet, and goodly apostolic company, “who being dead, yet speak” with a warning voice which almost wakes the echoes of eternity, they bid us for its vast solemnities prepare! “Day unto day uttereth speech,” that nature and God, earth and heaven, man and angel, are full of sympathy. It is manifest in the song of the lark and the response of the woodland, the lay of the mother and the laugh of the child; and, to use Scripture lan-

guage, "*as iron sharpeneth iron, so doth the countenance of a man his friend.*" Verily, he is in the right who uses for good—and only for good—the *deathless attribute* of sympathy which is felt through all the spheres of animated existence, and only grows more refined and dignifying as we climb the ascending scale of spiritual and intellectual life, covering over so wide a field of intelligence and of feeling as to include the troubled soul of Saul, hushed to peace beneath the influence of David's harp, and myriads of transported seraphim, who rejoice "over one sinner that repenteth." No person of common understanding can read with unprejudiced mind the letters of Miss Martineau on Mesmerism, and for a moment question its truth, and the power which it possesses to remove disease, and that after all other measures and treatment have failed.

I devoutly pray that the happy period may soon arrive, when blind bigotry and tyranny shall no longer dishonor the teachers of our holy religion; when they shall see eye to eye, teach truth without any mixture of error, and universal harmony prevail.

Your's in the cause of truth,

MARGARET THOMPSON.

NEW LONDON, Ct., August 18, 1848.

DUTY OF EMPLOYERS TO THOSE EMPLOYED.—The following shows how much the proprietors of a large mercantile firm in London are doing for the bodies and minds of their clerks, and is no more than all employers should do for those under them:

"A day or two since, I received from the head of one of the largest drapery houses an invitation to inspect the arrangements they had just made for increasing the comforts of those under their protection; and believing that I may do good to other young men, by describing the plan now adopted by many employers in London, I shall not apologize for 'going a-shopping,' because it is to buy information, and dispose of it at prime cost. There are many large establishments in America which may not scorn to take a hint from what others are doing, and, indeed, it is part of my business here to chronicle improvements.

"The business of the house in question closes at seven o'clock; and then, after tea, those young men who are disposed may retire to a large and well-lighted reading-room, well supplied with a fine library and the best periodicals of the day. For those who are disposed, teachers in French, Latin, German, and music are engaged, and any instrument chosen is procured by the principals. Drawing masters are also at hand, and there is a fine selection of casts and pictures to study from. Three times a week the most distinguished *saxons* are engaged to lecture to the young men, and courses on chemistry, popular anatomy, geology, botany, electricity, etc., are given by masters in their respective vocations. Occasional examinations are instituted, and once a week a *conversazione* is held, at which the young men and women of other establishments exchange visits. Besides all this, every individual is allowed a certain time each day for out-door exercise. In short, the employer's house is made a home to them, and few so situated, I hear, feel inclined to idle away valuable time, eating Welch rarebits and drinking pots of porter at the 'Coal Hole.' I have not enumerated half of what I saw and heard, but this must suffice."—*Merchants' Mag.*

MISCELLANY.

THE SHORTER CATECHISM.

Q. Who is the oldest man? A. He who has enjoyed the most.

Q. Who is the greatest man? A. He who conforms most perfectly to the laws.

Q. Who is the wisest man? A. He who knows the most about nature.

Q. Who is the best man? A. He who governs his whole being the most perfectly in accordance with the moral sentiments, guided by right reason.

Q. Who is the most learned man? A. He who knows most of the facts and institutes of nature.

Q. Who is the most profound man? A. He who takes the most comprehensive view of nature and her laws.

A PHRENOLOGICAL FACT.—Capt. HORACE LANE, of Lanesbury, Mass., some thirty years ago, received an injury on the head, while at sea, which rendered him so fickle and changeable, that no reliance could safely be placed on him. Previous to this fact being made known to us, we remarked, that the injury sustained was directly on the organ of FIRMNESS, as was plainly indicated by a slight depression at this point, with marks and scars. Capt. Lane is now upward of sixty years of age, and remains in the same condition still, quite unfit for any kind of responsible business. He converses freely on all subjects, is intelligent, and has the fullest enjoyment of all his other faculties. He is, indeed, “a ship without a helm.” Previous to this injury, he was known for great stability, perseverance, and fixedness of purpose. S. R. W.

Mr. HENRY WISNER has again returned to the phrenological field, in Ohio, after a brief visit to New York, where he supplied himself with a splendid manikin and other apparatus, such as drawings, casts, and skulls, to further illustrate his lectures. Our friends in the West will give him a welcome reception. We wish him every success, for his whole heart is in the good work.

A Co-WORKER.—We copy the following from a private letter recently received from our excellent friend, P. L. Buell, who has labored long and zealously for the advancement of Phrenology, and to whom we are much indebted for assistance when it was most needed:

“The Journal furnishes me with a nourishing mental repast monthly, and were I to be deprived of it my happiness would be greatly abridged. I have never regreted the pains I took to sustain it, at a time when it struggled, like a drowning man, for existence.” P. L. BUELL.

OUR JOURNAL IN THE FAMILY.—The following is from a private letter to Mrs. Wells, written by a lady, a member of the Methodist Church. She says—

"I have perused the pages of the American Phrenological Journal for six or seven years with pleasure and profit, for which I can never sufficiently express my gratitude. I think it a great help to mothers, and I am glad to see that young men are to have an article in this volume. As a whole, I think it an invaluable family blessing. My children enjoy Mrs. L. N. Fowler's works on Physiology and Phrenology more than any other study, and I hope will profit much by them."

Again.—"I don't know but Dr. Peck's 'Methodist Quarterly Review' is doing the cause of Phrenology some good even among the Methodists, for they will read for themselves, thank God. Mind never, never can be chained."

WANT OF FRESH AIR.—The Hon. HORACE MAN, in alluding to ill-ventilated school-houses, remarks as follows:

"To put children on a short allowance of fresh air, is as foolish as it would have been for Noah, during the deluge, to have put his family on a short allowance of water. Since God has poured out an atmosphere fifty miles deep, it is enough to make a miser weep to see our children stinted in breath."

GREAT BARRINGTON, Mass.

Messrs. FOWLERS & WELLS:—The science is taking deep root wherever it is known, except where the soil is shallow, which is better adapted to the growth of error than the advancement of truth, as all plants flourish best in a soil that is congenial to them.

I have been adapting the science, connected with Physiognomy, in the examination of horses and oxen, and find it no less true with regard to them than when applied to man, and am satisfied that there is no need of being deceived in either, if proper skill and care be exercised.

JOHN MARTIN.

PHYSIOLOGICAL AND OTHER RULES OBSERVED IN THE ZIMMERMAN INSTITUTE, NASHVILLE, TENNESSEE.—Never sleep over eight hours at a time—Rise, with the morning dawn, and enjoy its freshness and splendors—Bathe in pure, cold water daily—Keep your whole person always clean—In dress, seek simplicity, neatness, comfort—Keep your feet warm, your head cool, a light crop of hair, light, loose hats; wash, comb, and brush your hair daily, and keep your neck cool and free—Walk, sit, and stand erect—Have a set time for going to bed, rising, exercising, eating, and for every study—Eat light, cold suppers, a moderate breakfast; let dinner be your chief meal; neither eat nor drink for luxury; abstain from coffee, teas, tobacco, and ardent spirits; from delicacies, sweetmeats, and flesh, and live chiefly on vegetable diet, milk, and cold water—Beware of feather beds and hot rooms—Learn to THINK as well as to read—Concentrate all your attention and powers on your every study and pursuit—Be not ashamed to ask the knowing for information—Never be unemployed, nor unwisely employed—Be serious, sincere, and earnest, but cheerful—Engage in no strifes nor controversies; debate with no one—Be kind, obliging, and respectful to all men—Let to-morrow be an improvement on to-day—Keep your body under due subjection to your judgment; govern yourself. My dear boys! This is the royal road to learning, honor, health, wealth, long life, happiness, and heaven. Yours, always truly,

W. S. SPICER.

TO PHRENOLOGY.

CHILD of the latter day! thou walkest forth,
 In mystic robes, from the dark grave of years!
 Like some frail spectre of ideal birth
 Thou comest, but to *lay*, not *gender*, fears.

Mysterious birth of Man's undying thought!
 Science obscure, from Nature's chaos torn!
 Fragments of Truth, in firmest texture wrought—
 Hence to endure till Time's remotest bourne.

Thine is the fate of many meaner things—
 A war to wage with error's haughty frown,
 The scorn of fools, of statesmen, courts, and kings,
 But thou at last shall wear the victor's crown.

Sages of yore surveyed thy hidden springs,
 Philosophers thy lineaments could trace,
 But modern search around thy presence flings
 An halo of eternal truth and grace.

Go, late production of descending time,
 Smooth the rough path of Man's benighted way,
 Chase bloated ignorance from clime to clime,
 And thy fair banner to the world display.

C. C. BROMLEY.

ASTHMA CURED BY WATER.—The undersigned, having heard much respecting the external application of cold water to the human body in cases of disease, and being himself peculiarly situated, has taken this method, for the relief of others, of making known his own experience to the public. I had suffered for more than forty-five years with a severe, inveterate, hereditary asthma,—not having for thirty years laid in a bed,—when I was informed by Hon. H. W. Parrot, of this town, who had likewise been subject to this disease for a long time, that, since he adopted the habit of applying cold water externally, he had not had any asthma whatever, and he requested me to do the same, which I did, and realized the same effect—not having had the least asthma since I made the first application.

Wishing to try a third case, the worst I could find, I visited a man of my acquaintance, who had not experienced a night of quiet, unbroken rest for the last seventeen years. He was greatly debilitated, and, when informed of even the possibility of relief, he embraced the opportunity with eagerness.

On him, also, it had the same effect; he now sleeps soundly and well, and his respiration is perfectly free and easy. I next called on every man in my vicinity who labored under this complaint, and by the same means, they are all comparatively well, or in a fair way of being so.

Now let me say to all persons, far and wide, who have the misfortune to be afflicted in this manner, that you have only to adopt this practice, and you will find yourselves, in a very short time, entirely free from asthma or phthisic; and so long as you continue it, so long will you be well. What I mean by this practice is, merely the applying of a very coarse towel, perfectly wet, to the whole surface of the body and extremities, and then a dry one, equally coarse, with as much friction as possible. Sea water is preferable, but, if not at hand, make your spring water about as salt. The best time for the purpose is the evening, at the retiring hour, and will not occupy more than fifteen minutes.

If, then, this simple process can remedy a most distressing malady, which has ever been considered incurable, what internal disorder, let me ask, if recourse is had in time, may it not remedy?

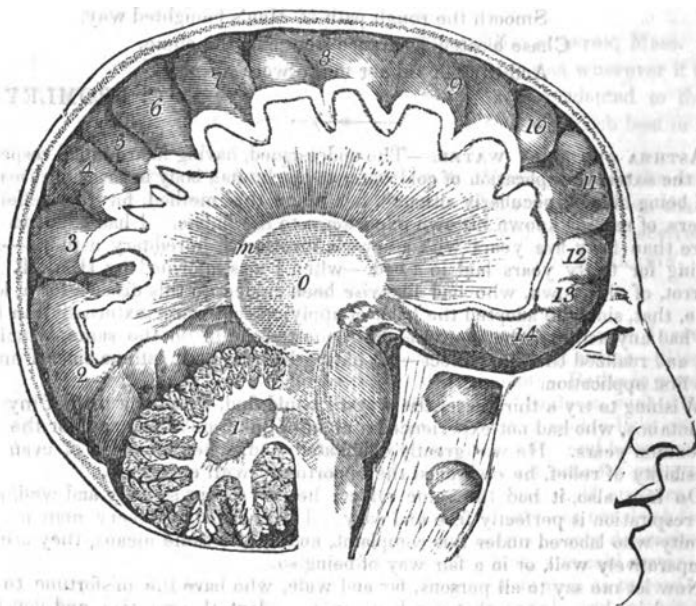
In regard to the external use of cold water, in some form, for human disease, it is my firm conviction that such will prove the extent of this great blessing, bestowed by Providence to suffering humanity, that, with timely application, many other diseases than asthma, and some, if possible, still more distressing, will eventually yield to its power.

WILLIAM MANSFIELD.

GLOUCESTER, MASS., April 3, 1848.

QUESTIONS ANSWERED.

"A LOVER of Science" asks: "Is it a principle in Phrenology that every faculty of the mind requires a peculiar and distinct kind of brain for its manifestation?" (a.) If so, how does the plurality of action harmonize so as to constitute a unity of sensation? In other words, how does the reflective brain take cognizance of all the other portions of brain; say perceptive, sentimental, and passionate. (b.) How can we reflect upon color unless the reflective brain has the same peculiar kind of brain as the organ of color itself, and thus of all the other organs? How can the reflective brain use the other portions to receive their sensations, without a plurality in itself, which would make two distinct sets of organs. If the first proposition is answered in the affirmative, it seems to me to give the mind in a disjointed action."



No. 29.

(a.) Yes.

(b.) Our last volume, in an article on Conscientiousness, or the seat of the soul, explained a principle, which, we think, answers this question. It at least gives the only answer we have to make. We will repeat its pith. It is generally conceded that the mental function is performed by the outer portion of the

brain, of which the convolutions are composed ; that represented by figures from 1 to 14, in the accompanying engraving.

That portion of the brain which lies directly beneath, is composed of fibres, which converge from all parts of the surface-brain to the ring *o, m*, where they unite with transverse nerves which run from before backward, thus uniting the intellectual with the animal brain ; from side to side, thus uniting the two hemispheres, and producing unity in their action ; and from the right anterior lobe across backward to the left occiput, and from the left frontal back to the right occipital, so as completely to unite all parts of the brain with all the other parts, and produce perfect oneness of action among all the faculties. Or thus : This outer portion of each faculty transmits its action by these converging nerves to those transverse and criss-cross bundles, and they distribute it to whatever other faculties require concert of action. This criss-cross bundle is called the great commissure, and that circular space beneath, marked *o*, is doubtless that common center to which all the separate action of all the faculties are transmitted, and from which all concerted action of the mind originates. This concerted action may be called consciousness, or the putting together of the mental faculties into oneness or personality. It is to the mind what the putting together, each into its place, of the various wheels and parts of a watch or other machine, is to the watch. As the pieces, taken separately, are not a watch, but their putting together makes them into one, so this putting together—this giving oneness of action to the faculties by means of these concentric and transverse nerves, constitutes them into a one mind. This shows how any one faculty can rouse any one or all the other faculties, and produce personality or identity

BOILED CORN AND WHEAT WITH FRUIT.

PAGE 59 of this volume recommended a diet exclusively of boiled corn for a very poor man in quest of a home. One of our readers, not from motives of poverty, however, thought he would try it, and procured a bushel of cracked and hulled corn, called hominy, and had his daughter cook enough to last them several days. On this they lived exclusively, simply breaking an egg on what each one took at each meal. He said he never felt better in his life, nor his daughter, nor enjoyed equal clearness of mind or happiness of feeling. This also gives her abundant time for reading, intellectual culture, etc.

On his narrating the incident, I proposed intermixing or alternating with wheat. I know of no one article of diet at all to compare with boiled wheat. Dr. Jackson, of Boston, recommends cracked wheat, which is all the rage there now, and held at enormous prices ; yet whole is better, because it requires more time to masticate it. Wheat is the best of all the several grains, and, bran and all, it is just the thing for sustaining life. The bran performs a part in the digestive process almost as important as the inside of the grain. They should never be separated ; nor does grinding add one iota to its utility ; on the contrary, it does much to kill its vitality or nutritive property, and injures its flavor. And then raising bread by yeast still further deteriorates it, for its decay is the cause of the rising. But the boiled wheat is true to nature—is all that our bountiful Feeder could render it for the sustenance of man.

But shall it be eaten without sauce ? No, eat it with fruit. Reader, rich and poor, just make trial of the following dish : Take new wheat, cleaned of chaff, etc., and boil it more or less, according to your teeth and tastes ; eat it cold or warm, probably better cold, with summer or fall fruit, such as berries, cherries, peaches, apples, pears, etc., adding sugar if you like—yet fruit is the best sauce ;

and live exclusively on this fare one month, and then tell me of all the rich dinners you ever ate at public and private tables, if this does not cap the climax. And every meal it will relish better and better, because it will cleanse the stomach, sharpen the appetite, and perfectly satisfy hunger.

Its cost will not equal half what your living now costs, varying, of course, with the cost, quality, and amount of fruit, and your present mode of living. It will save your women much of their kitchen drudgery. It will remove irritability, and vapors, and wrath from yourselves and children. It will promote a calm and happy frame of mind, and give clearness of intellect and love of study, as well as time for it. It will render all who eat it more healthy than before, and restore many an invalid. Its cost will be a mere trifle, and save millers' and speculators' profits. Wheat will go twice as far as the same cost of flour. Try it, and report results.

NEW BOOKS.

TOBACCO AND HEALTH ALMANAC for 1849. By John Burdell. New York : Fowlers & Wells. pp. 48. Price only six cents.

The habits of **SMOKING, CHEWING, and SNUFFING** tobacco have become so universally prevalent, and their effects on the body and mind so obviously injurious, that we feel it to be a duty to do all in our power to stay and remove this barrier to physical reform and improvement. Indeed, we regard the use of these narcotics as dangerous and destructive to the constitution. Are not many of the ills and much of the disease by which we are afflicted, the result of using tobacco ?

This little work was written by request, with a view to point out the use and abuse of tobacco, which we think has been clearly done by the author

The following, from the *Portland Pleasure Boat*, gives an idea of some of the evils resulting from the use of tobacco :

"I have received a copy of the *"Tobacco and Health Almanac, for 1849,"* published by Fowlers & Wells, New York. The work should have a wide circulation in this tobacco generation.

"In the same proportion that men have broken off from intemperance in strong drink, they have run into intemperance in the use of tobacco. It is a common thing to see eight or ten men sitting 'all in a row,' in certain stores, puffing cigars, and crying down intemperance; and if we enter a temperance meeting, the jaws of nearly all the assembly are as busy as though they were sheep. Chew, chew, chew, is the order of the day among temperance men. Come, then, buy an Almanac in season to take time by the foretop, and be ready for a tobacco reform before the new year begins.

"I knew a man who destroyed his eyesight by smoking, and was blind fifteen years before his death.

"I knew a man and woman who smoked themselves nearly blind, and during the time they were such slaves to the pipe they had three children all born blind.

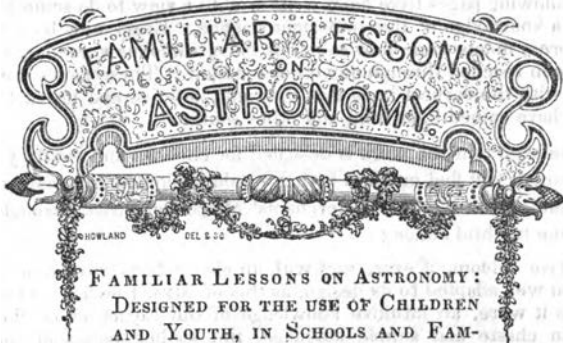
"I knew another man, a blacksmith and an excellent workman, who destroyed his sight by smoking; I talked with him often after his sight was much injured, and strove in vain to persuade him to renounce his pipe. Now he is entirely blind at the age of forty.

"I knew another who destroyed his sight by smoking at the age of thirty, and became utterly blind.

"I knew another who injured his sight so much by smoking that he could not read a word for more than a year, but when he abandoned the habit his sight was restored. These are facts for you to smoke."

Will not others add their testimony, and keep the thing "smoking?" Price only six cents, or twenty-five for a dollar. It is expected that every friend of the reform will aid in its circulation.

The American Courier says: "It is worth its weight in gold, to any one."



FAMILIAR LESSONS ON ASTRONOMY:
DESIGNED FOR THE USE OF CHILDREN
AND YOUTH, IN SCHOOLS AND FAMILIES. By Mrs. L. N. Fowler, author of "Familiar Lessons on Physiology and Phrenology." New York: Fowlers and Wells.

We have delayed an extended notice of this excellent book until now, for no other reason than a want of room. We now take occasion to introduce it to our readers, believing it will not only find general favor, but be a source of much real interest. Although our more legitimate sphere is Phrenology and Physiognomy, as applied to man, still this departure to one of the other branches in natural science cannot be without pleasure and profit. The following, from the author's preface, is appropriate:

"CURIOSITY is one of the most powerful instincts of our nature.

'It came from heaven: its power archangels know
When this fair globe first rounded to their view;
When the young sun revealed the glorious scene,
Where oceans gathered, and where lands grew green.'

"In no class in community is this fact more evident than in the young, who hunger and thirst after knowledge. 'Give! give!' cries the young child, and he is never satiated in learning new truths and gaining new ideas.

"If the mind be properly trained and cultivated—and by mind is not meant the INTELLECT alone, but the whole mind, social, moral and intellectual—there is no disposition to idleness and vice.

"If parents felt this truism in all its force, they would seek to fill the minds of their children with useful and scientific knowledge. Of all the sciences, Astronomy has its strongest claims on our interest and attention. Even the little infant, who cannot lisp its own name, gazes with wonder when he beholds the resplendent moon in the firmament.

"As that child advances in years, if he learn and understand the structure of the moon, its phases, the probabilities of its being peopled with intelligent beings, who have their identity as well as himself, his infantile joy will be changed into admiration and reverence for the Great Being who made the moon. Then, as he gazes on the star-spangled firmament, and is enabled to trace out clusters and groups of worlds, and to give unto each their name, as he thinks of Him who made 'Orion and the seven stars,' his soul will expand

with pure and holy emotion, and he will be less inclined to frequent haunts of iniquity.

"One who is thoroughly imbued with a love for Astronomy, will have no affinity for low and groveling associations. For its elementary principle directs us UPWARD, and not DOWNWARD. Its tendencies are to elevate and purify, rather than degrade and debase. Let the young be-taught Astronomy; they can receive the CRUMBS, and will receive them gladly, if they are presented in a clear and familiar manner.

"The following pages have been written with a view to do something toward extending a knowledge of this important science. Every new book that comes from the press meets some new mind, or gains some new reader, that would not have been reached through any other medium. These pages are therefore scattered, with the earnest hope that they may interest and instruct some who would not have gained light from any other source."

It will be seen that the work is designed for children and youth, yet those of an older growth will find much in it that would be equally interesting to them.

Mr. Hunt, editor of Hunt's Merchants' Magazine, gives, through its pages, the following truthful notice :

"We have seldom, if ever, met with an elementary treatise on any of the sciences, so well adapted to its design, as this of Mrs. Fowler. She seems to possess, as it were, an intuitive knowledge of the capacities of children, and conveys, in chaste and simple language, the leading points of the subject; divesting science of its technicalities, and rendering the study rather a pleasant pastime, than an irksome task."

As a sample of the style in which it is written, we copy the following :

"1. My dear young friends, this is a beautiful world in which we live. Its surface is diversified by mountains, valleys, plains, rivers, and oceans. We have forests and shady groves, whose green and waving foliage apparently ascends to heaven, and the cloud-capped mountain, emitting from its summit fire and lava; we have sparkling streamlets, whose crystal waters meander through mossy meadows, fragrant with rich and velvet flowers; we have rocks, fields, and warbling songsters; each and all of which are but so many messengers or evidences of the goodness of the Creator. He caused each tiny floweret to put forth its tender leaves, to bud, expand, and blossom, to call forth meet incense of praise and gratitude.

"2. We might spend many delightful hours in enumerating and describing the beauties of our lower sphere with profit; but it is my present purpose to direct your thoughts to the worlds and systems of worlds which stud the canopy above us. We shall then see, that as a family is but one among the numerous groups which compose society, so our earth is but a speck in the whole universe of God."

After giving a familiar account of all the planets, with numerous beautiful illustrations, it closes with a very interesting chapter on DIFFERENT ASTRONOMERS, with biographies and portraits, from which we copy the following :

GALILEO.

"1. Galileo was born in Pisa, in 1564, of an ancient and noble family. His father was a man of superior talents, and designed to educate his son to be a physician. Though the son applied himself diligently to the study of medicine, yet his mind was not confined to books.

"2. He had a great fondness for painting and music, yet his natural forte was mathematics, which he pursued in secret for a time.

"3. He discovered that the vibrations of all pendulums, even of different lengths, were performed in equal times. This idea was suggested by his observing the motions of a lamp which was suspended from the roof of the



No. 30. GALILEO.

cathedral where he worshipped. He also ascertained the beating of the pulse from this fact, and counted it by the vibrations of a pendulum.

"4. His father had positively forbidden him to study mathematics; but, as he perceived the strong inclination of his son for these pursuits, he gave his consent, and his son was soon on the road to fame.

"5. He was introduced to the first mathematician of the day, and was soon appointed lecturer in the university in his native town, and afterward professor of mathematics.

"6. He discovered the thermometer; an instrument by which we can measure the expansive or condensive heat of the atmosphere, and in 1609 discovered the telescope. He had heard of the magnifying power of an instrument that had been constructed in Italy, that greatly enlarged objects, and made distant objects appear much nearer, and he thought he would try his skill, and see what he could do.

"7. He fitted a spectacle glass to each end of a leaden tube, one of which was round, or convex, and the other hollow, or concave. By applying his eye to one end, he discovered that objects were enlarged. He carried this instrument to Venice, and presented it to the senate. Great was the interest and almost enthusiasm which prevailed. He was elected professor for life, and had a salary of one thousand florins.

"8. This instrument magnified only three times; he made another that magnified eight times, and at length made one which magnified thirty times.

"9. He now proceeded to examine the heavens. By means of this instrument, he discovered inequalities in the moon's surface, the difference between the planets and the fixed stars, and resolved nebulae into distinct and numerous stars.

"10. He discovered that Jupiter was attended by four moons or satellites.

He saw the dark spots on the sun's disc, from which he calculated that the sun moved on its axis in twenty-eight days. He discovered the rings of Saturn, and, not fully understanding their nature, described the planet as a triple star, each retaining its relative position with respect to the other. Soon after this, he made known his belief in the Copernican system, that the sun was the centre of the universe.

"11. On account of this belief or avowal he was greatly persecuted, and summoned to Rome, to have a trial before the Inquisition. This was a body of men who had great power in their hands, and who met together for the purpose of trying persons convicted of crime. The punishments which they inflicted were of the most severe and cruel kind. The Pope and Inquisitors met, and decreed that if Galileo would agree neither to teach, defend, nor publish his sentiments, or, in other words, if he would renounce them as untrue, he should be acquitted and released. If he would not, he should be cast into prison.

"12. They erroneously supposed that the Bible declared that the earth stood still, and that he must certainly be in the wrong. He was silent for a time, and their fears were quieted; but in about ten or twelve years he again published his views, in the form of a dialogue. One person represented the Copernican system, and another the opposite, or the Ptolemaic system.

"13. This enraged his enemies to such a degree that he was again summoned before the Inquisition. He was found guilty by them of heresy, and condemned to imprisonment and death. He was an old man, bowed with infirmities, and he renounced the opinions he had taught and published.

"14. The form of his renouncement was as follows: 'With a sincere heart and unfeigned faith, I abjure, curse, and detest the said errors and heresies, that the earth moves, etc. I swear that I will never in future say or assert any thing, verbally or in writing, which may give rise to a similar suspicion against me. I, Galileo Galilei, have abjured the above with my own hand.'

"15. It is said that when Galileo rose from his knees, he stamped with his foot on the ground, and whispered to a friend, 'IT DOES MOVE THOUGH!'

"16. He was confined several days in the prison, and was then allowed to retire to his country seat, where he lived in great seclusion, as he was not permitted to enjoy the company of his friends. He, however, pursued his studies diligently, and made many new discoveries about the moon.

"17. He was struck with blindness, about three years before his death, and so strong was the prejudice that existed against him, that he was scarcely permitted to make his will, or to be buried in consecrated ground. Thirty years afterward, he was reinterred under a splendid monument, which now covers his remains. On this monument a bust of Galileo was placed, together with figures of geometry and astronomy. His house is preserved as a relic of departed worth. He was seventy-eight years of age when he died."

This work is profusely illustrated, and printed in the very best manner. Price only Forty Cents. It may be ordered by mail.

LECTURES ON THE PHILOSOPHY OF MESMERISM AND CLAIRVOYANCE.—The tenth edition (being the tenth thousand) of this popular book has just been printed. It is regarded by many as the most interesting work ever published on the subject. It may be ordered by mail. Price only 25 cents.

DISTINGUISHED MEN FROM LONG LIVED STOCK.—This oft-repeated doctrine of the editor is confirmed by the following:

Mrs. Julia Rush, widow of the distinguished Dr. Benjamin Rush, and mother of Hon. Richard Rush, Minister of the United States to France, died on Friday night last, in the 90th year of her age, at Sydenham, near Philadelphia (the residence of her son.) She was the sister of the late Hon. Richard Stockton, of New Jersey, and grandmother, therefore, of Com. R. F. Stockton, U. S. Navy.

ARTICLE LIX.

PHRENOLOGICAL CHARACTER OF PROFESSOR GEORGE BUSH. BY L. N. FOWLER.



No. 31. GEORGE BUSH.

AUGUST 1, 1848.

He has a head of full size, rather narrow, and unusually high in the coronal region. He has a predominance of the mental and motive temperaments, giving a high degree of physical energy and mental strength. The vital or animal temperament is not sufficiently large to give a due proportion of interest in physical matters and animal wants. He has all the social organs large, with large Inhabitiveness, Concentrativeness, and Combativeness, and all the moral organs—particularly Benevolence—a large frontal lobe, giving strong intellectual powers, with a predominance of the reasoning faculties—particularly Comparison. His greatest deficiencies arise from inferior Acquisitiveness, Secretiveness, Self-esteem, and the perceptive faculties.

We infer from the above developments that he is strongly attached to his friends, fond of domestic enjoyments, capable of strong connubial

love, much interested in children, and very much attached to home and one place; with uncommon continuity of thought and feeling. His mind instinctively dwells for a long time upon subjects not fully understood, or on favorite topics. This is well-nigh a fault in his character. He has naturally strong powers of resistance, feels disposed to overcome all obstacles, and at times may be impulsive, yet his judgment and humanity generally prevail, and, his Benevolence being larger than his Destructiveness, he would be disposed to forgive rather than punish his enemies.

He is sensitive, mindful of reputation, ambitious, polite, affable, and rather familiar and easy in his manners; but his moral powers are too strong to allow him to trifle with principle or moral truth for the sake of the good opinion of others. His Firmness is not absolutely, but relatively, rather large. He requires the full action of other faculties to bring this one into prominent exercise. He is firm and decided, when any truth or principle is at stake which he considers valuable, but more modest and pliable in maintaining his own opinions. Although all the moral organs are prominent, and each one has its distinct influence, yet Benevolence is largest. His perceptive faculties and Acquisitiveness being smaller than his moral organs, he would be less conscious of the physical sufferings of others, but more mindful of their spiritual wants; and would administer to their spiritual necessities, rather than their physical. His love of truth and justice is the paramount trait of his character. He has strong hopes and anticipations, and is quite sanguine as to future success and results. Marvelousness, or Spirituality, is large. He readily appreciates the spiritual, and can easily disengage his mind from material objects, and is naturally disposed to give a spiritual interpretation to subjects. Constructiveness is rather large, but it is manifested in conjunction with Ideality—the reasoning and moral organs, rather than the perceptive and selfish faculties—making him ingenious in argument and fruitful in theory. He manifests his Ideality and Sublimity more in a love for the sentimental than for the poetical and extravagant, or in a fondness for the arts.

He has quite an active sense of the ridiculous, but is not given to rudeness or boisterousness. His intellectual faculties, as a class, are large; giving him both the power to acquire knowledge and comprehend principles. Individuality is rather large, giving the power to identify and individualize. Form is large. This faculty is very necessary in the artist or scholar. It gives the ability to commit to memory, read and correct orthography, as well as to remember forms, faces, etc. His mathematical, arithmetical, and imitative talents, appear to be only average. Memory of stories and the common events of life is ordinary—of thoughts and ideas, good. His Causality is large, giving the power and desire to inquire into the cause and tendency of things. His scope of intellect and range of thought are more than average, but his great intel-

lectual forte arises from his Comparison, which is very large, giving strong powers of association, analysis, and criticism. He is naturally inclined to reason metaphysically. He readily sees analogies and resemblances, and is very prone to compare and classify. His intuitive powers or quick discernment of truth, motives, and character, are good. He has fair powers of Language, but is not copious or abundant in the use of words. His moral and social faculties, with Comparison and Concentrativeness, have the ascendancy in his character. He is very much disposed to plod and dwell upon one idea—to become too abstract and not sufficiently practical in his talents. He is liable to be too far-fetched in his thoughts and suggestions. His mind would be better balanced if he had more of the ability to acquire and take care of property—more worldly wisdom, tact, and management, dignity, self-confidence, and desire to rely upon his own resources. He has intellectual caution and prudence, but not enough natural watchfulness and guardedness. He has not at all times sufficient command over his feelings. His spiritual and moral elements control his animal, his social govern his selfish, and his intellect guides his ambition and ingenuity. We take the following from the "Prose Writers of America," published by Carey and Hart.

GEORGE BUSH, one of the most profound and ingenious scholars of the present age, was born at Norwich, in the eastern part of Vermont, on the twelfth of June, 1796, and entered Dartmouth College in the eighteenth year of his age, far advanced in classical learning, and distinguished for graces of style in literary composition, at that time unusual even among the veterans of the pulpit and the press. Among his classmates of Dartmouth were the late Dr. Marsh, of the University of Vermont, so eminent as a scholar, a philosopher, and a Christian; Thomas C. Upham, who has won an enviable reputation by his metaphysical writings;* and Rufus Choate, who, at the bar and in the Senate, has been among the most conspicuous for learning, wisdom, and fervid eloquence. Mr. Choate was his "chum," and at this time their pursuits as well as their tastes were congenial; but religious influences changed the intentions of Mr. Bush, and after graduating, with the highest honors, in 1818, he entered the Theological Seminary, at Princeton, to prepare himself for the ministry. In due time he received ordination in the Presbyterian church, and having passed a year as tutor in Princeton College, he, in 1824, went to Indiana, under the auspices of the Home Missionary Society, and settled in Indianapolis. In the following year he was married to a daughter of the Honorable Lewis Condict, of Morristown, in New Jersey. He acquired considerable reputation as a preacher, professorships were offered him in several colleges, and prospects of the satisfaction of all his ambition seemed opening before him; but, in 1827, when he had been four years in Indiana, his wife died, and he returned to the East.

He had already written occasionally for the literary and theological journals, but now he determined to consecrate his life to letters and learning; and in the various departments of dogmatical and ethical theology, general commentary, biblical antiquities, hermeneutics, and criticism, the fruits of his industrious pen have ever since engaged the attention of scholars and thinking men. His elec-

* The Elements of Mental Philosophy, Treatise on the Will, Outlines of Imperfect and Disordered Mental Action, Principles of the Interior or Hidden Life, and other philosophical and religious works, in which he has exhibited sound learning, good judgment, and candor.

tion to the professorship of Hebrew and Oriental Literature in the University of the city of New York, in 1831, may have had some influence on the direction of his studies, but the field upon which he entered would, under any circumstances, have been preferred by him, and is the one in which he was fitted to acquire the greatest influence and reputation.

The first work of Professor Bush was his *Life of Mohammed*, published in 1832.* This was followed in the next year by his celebrated *Treatise on the Millennium*, in which he has assumed the position that the millennium, strictly so called, is past. But by the millennium he does not understand the golden age of the church, which, in common with nearly all good men, he regards as a future era. He contends that as the memorable period of the thousand years of the apocalypse is distinguished mainly by the binding of the symbolical dragon, we must determine by the legitimate canons of interpretation what is shadowed forth by this mystic personage, before we can assure ourselves of the true character of the millennial age. The dragon, he supposes, is the grand hieroglyphic of paganism; the "binding of the dragon," but a figurative phrase for the suppression of paganism within the limits of the Roman empire, a fulfillment which he contends commenced in the reign of Constantine, and was consummated in that of Theodosius, his successor. He draws largely on the pages of Gibbon in support of his theory, assuming all along the great foundation principle that the apocalypse of John is but a series of pictured emblems, shadowing forth the ecclesiastical and civil history of the world. As a merely literary performance, this work received the highest commendations of the critics; and, though not generally assented to, it has never been disproved.

In 1835 he published his *Hebrew Grammar*, of which a second edition appeared in 1838. It has been highly approved wherever used. It is better adapted than any other to elementary instruction.

In 1840 he commenced the publication of his commentaries on the Old Testament, of which seven volumes, embracing *Genesis*, *Exodus*, *Leviticus*, *Joshua*, and *Judges*, have been completed. His careful study, his scrupulous fidelity in eliciting the exact meaning of the original, and his peculiar tact in explaining it, have made his commentaries every where popular, so that before the completion of the series some of the volumes have passed through many editions. In all of them will be found discussions on the most important points of biblical science, extending far beyond the ordinary dimensions of expository notes, and amounting, indeed, to elaborate dissertations of great value. Among the subjects thus treated are, in *Genesis*, the temptation and the fall, the dispersion from Babel, the prophecies of Noah, the character of Melchizedec, the destruction of Sodom and Gomorrah, the history of Joseph, and the prophetic benedictions of Jacob; in *Exodus*, the hardening of the heart of Pharaoh, the miracles of the magicians, the pillar of cloud as the seat of the Shekinah, the decalogue, and the Hebrew theocracy; in *Leviticus*, a clear and minute specification of the different sacrifices, the law of marriage, including the case of marriage with a deceased wife's sister, very largely considered, with a full account of the Jewish festivals. The sixth volume contains an ample and erudite exposition of the Song of Deborah, and an extended discussion on the subject of Jephthah's vow, with a view to determine whether the Jewish warrior really sacrificed his daughter.

In 1844 he published the *Hierophant*, a monthly magazine, in which he enters elaborately into the nature of the prophetic symbols, and in one of the numbers brings out some grand results as to the physical destiny of the globe. He assumes that a fair construction of the language of the prophets is far from countenancing the common opinions respecting the literal conflagration of the heavens and the earth, and does not even teach that such a catastrophe is ever to take place. He denies not that this may possibly be the finale which awaits our planet and the solar system, but contends that if so, it is to be gath-

* The tenth volume of Harpers' Family Library.

ered rather from astronomy than revelation—from the apocalypse of Newton, Laplace, and Herschel, than from that of John. The letters in the Hierophant to Professor Stuart, on the Double Sense of Prophecy, have been regarded as among the finest specimens of critical discussion.

The next work of Professor Bush, and the one which has excited the most attention and controversy, was *Anastasis, or the Doctrine of the Resurrection of the Body Rationally and Spiritually Considered*, published in 1844. There is a true and perceptible progress in our knowledge of nature, with which our knowledge of the revelation also advances. The discoveries of the geologists have made necessary a new interpretation of the scriptural genesis of the earth, and the astronomers have taught us that the old opinions of the miraculous suspension of the sun are erroneous; but while science thus modifies ideas in regard to things physical, the great moral truths of the Bible are not affected by it, and the law of conscience remains immutable. Professor Bush contends that the commonly received doctrine of the resurrection of the dead, which implies a reunion of the identical particles of matter which in our present state compose the human body, and that, however widely scattered, and however diverse the forms in which they may exist, these particles shall mysteriously be made again to live in connection with the soul, is sanctioned by neither reason nor revelation. "The ancient and accredited technicalities of religion, hallowed as they are by long usage, and wedded to the heart by early association," are clung to, however, with unyielding tenacity, and the more spiritual and reasonable view of the resurrection was assailed, in a manner scarcely consistent with Christian courtesy, in many of the leading religious journals, and in various tracts and volumes, to which Professor Bush replied in his work entitled *The Resurrection of Christ, in Answer to the Question whether he rose in a Spiritual and Celestial or in a Material and Earthly Body, and in The Soul, or an Inquiry into the Scriptural Psychology, as developed in the use of the terms Soul, Spirit, Life, etc., viewed in its bearings on the Doctrine of the Resurrection*. Very few theological writings have been more read in so short a period, either by the laity or the clergy, and it is not to be denied that, with the former at least, his reasonings have been very generally convincing.

In 1845 Professor Bush avowed a full belief and candid adoption of the doctrines and disclosures of Emanuel Swedenborg, and he has since devoted himself almost exclusively to their exposition and defence. He has translated Swedenborg's *Diary*, from the Latin; published most of his other works, with copious original notes; made a *Statement of Reasons* for joining the "new church," and, in numerous addresses and tracts, maintained, with an eloquence and earnestness with which they were never maintained before, the principles of the "inspired philosopher" of Upsal.

The last work of Professor Bush is on the higher phenomena of Mesmerism, in which he also is a believer, and is designed to show that the laws of spiritual intercourse developed in the magnetic state, afford a striking confirmation of the truths of Swedenborg's revelations on the same subject: so much so, that if the asserted mental phenomena of Mesmerism be facts, Swedenborg's claim to communion with spirits is established. At the same time, he contends that the evidence of Swedenborg's truth is amply sufficient to command faith independently of this, and that the credit of his doctrines is in no way compromised by any position assumed in regard to Mesmerism.

"The inquiry after truth, which is the love-making or wooing of it; the knowledge of truth, which is the presence of it, and the belief of truth, which is the enjoying of it," Lord Bacon says, "is the sovereign good of human nature." There was never a more sincere lover of truth than George Bush; few have sought it with more earnestness and humbleness; and that he has discovered it he seems to have the evidence of a profound satisfaction. He looks for the grandest moral, political, and intellectual movements that man has ever seen; indeed thinks they are now taking place; that the race is swinging loose from its ancient moorings, and is launching upon an unexplored sea, where are no

charts for its guidance, where the azimuth must be often plied and the plummet often thrown into the wide ocean, on which floats the vessel freighted with the weal of the world; but the age, with all its voices, bids him hope; the wide reprehension of wrong, the deep-seated feeling of right, the diffusion of learning and religion, the giving way of barbarous usages to order and law, the extension of man's dominion over the elements, by which space and time are removed from between nations, all give promise to him of the last and most glorious act in the drama of the earth, and while he labors he sings, Eureka!

The extent and variety of his learning, his rare courage, the unpretending simplicity and the kindness of his manners, his fervent and trustful piety, insure for him respect and affection, and render him the fittest instrument for the propagation of a new faith, that has appeared, perhaps, in the nineteenth century.

Professor Bush appears to "see darkly" something beyond the limits of the old doctrines, but his new ideas want solidity and coherence. The world will hardly believe that Emanuel Swedenborg was a divinely commissioned destroyer and recreator, though a man of extraordinary genius, who may have perceived some grand truths in physics and philosophy by a sort of spiritual sight, the nature of which he did not himself understand, and made such wise report as by some discreet and cautious men to be regarded as a prophet. Mesmerism, in its lower phenomena practiced much by charlatans, who have given abundant excuse for unbelief, embraces substantial and mysterious truth; and since it has been seen that its wonders may explain those of Swedenborg, without a necessity of acknowledging any supernaturalism, the new creed has been progressive; and for the same causes, and in the same ratio, the importance of its author has diminished.

The reception of opinions opposed to the most venerable convictions of mankind, is, however, necessarily and justifiably slow; and, even if Professor Bush is in all respects right, it will be long before he succeeds in making that decided impression upon the age which is anticipated by some of his friends.

ARTICLE LX.

AMATIVENESS—ITS LOCATION, ANALYSIS, INFLUENCE, AND PROPER REGULATION. ILLUSTRATED WITH ENGRAVINGS. NO. II.

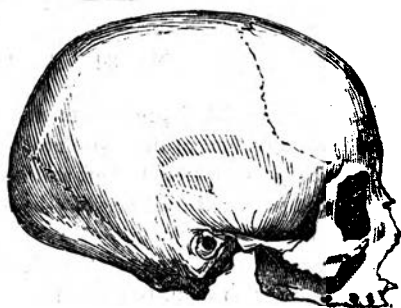
THE ATTACHMENT AND LOVE OF THE SEXES FOR EACH OTHER; CONJUGAL AFFECTION; THE PARENTING INSTINCT—located between and behind the middle of the ears, or in the cerebellum. The prevailing opinion that the WHOLE of the cerebellum is devoted to this faculty, is probably erroneous. As the digestive apparatus has its cerebral organ in Alimentiveness, and the sexual its in Amativeness, analogy renders it evident that all the other physical organs have their corresponding cerebral organs in the back and lower portion of the brain. St. Vitus dance, which consists in disordered muscular action, is generally accompanied by pain at the middle of the lower portion of the cerebellum, just beneath the occipitospinous process, which goes to show that there is an organ of muscular motion located there; and if so, the heart, lungs, liver, etc., have also their cerebral organs in the cerebellum. Many converging proofs establish this point.

In Saratoga, last August, the editor saw a man who, when about fifty years old, had for a month a severe pain in his cerebellum, near his ears, and just back of the mastoid processes, accompanied by strong sexual impulses, bordering on insanity, caused, probably, by a most obstinate dyspeptic affection, and an uncontrollable appetite. In all probability Alimentiveness was inflamed, and as this organ is just before the ears, and this pain was just behind them, the proximity of Alimentiveness to Amativeness probably inflamed it also, and hence this torturing impulse, which continued till two boils appeared, one just behind each mastoid process, where this pain was located, after which this function sunk down again within its former strong but quiet channel.

There are probably two organs, one for the grossly sensual, and the other for the purer and higher manifestation of this faculty. There are many skulls of the abandoned, in which this organ projects or develops itself downward more, relatively, than in other directions. I have seen



No. 32. VERY LARGE.



No. 33. SMALL.

so many living confirmations of this suggestion, as to regard it as established. The fact, too, that UNION FOR LIFE is located above the INNER portion of Amativeness, confirms the supposition that this inner portion manifests the more pure and holy emotion of spiritual love.

LARGE Amativeness fills out and widens the back and lower portion of the head and upper part of the neck, as in the accompanying engraving of the state's prison female, who was sent to prison because of its uncontrollable activity and power, while small Amativeness leaves a sinking in and narrowness at this point, as in the cut of the infant, in whom it is small.

That there is a cerebral organ for manifesting this function, is rendered evident by that phrenological law that every specific function is exercised by one particular portion of the brain, and by the almost innumerable instances of disease in this organ, in conjunction with an inflamed derangement of this faculty. Its NATURAL LANGUAGE also confirms this

location, for active love always throws the head backward in the direction of this organ. The location of this organ shows why CONNUBIAL LOVE is the one specific function of this faculty. It attracts and then attaches the sexes to each other, and eventuates in that union which secures the multiplication of all forms of life. Though it ap-



No. 34. AN INFANT.

pertains in a special degree to man, yet it pervades not only every species and individual of the brute creation—bird, beast, fish, reptile, and insect—but also even tree, flower, and herb of every description, in short, universal nature; and may possibly be generating new worlds and planetary systems from age to age.

But its power is the greater the higher the order of life, and consequently strongest in man, because the requisition for his reproduction is so absolute and imperious. And, other things being equal, the more highly organized the individual, the more intense its action; yet the more fine-grained that organization, the more pure and elevated the direction it takes.

One of the means by which it secures this procreative end is its BEAUTIFYING influence upon the entire being. The philosophy of this beauty is this. It attracts one sex, the male, for example, to the female, that is, inspires him with love for her, and this involves her reciprocal love for him, because it requires the mutual union of both to fulfill the procreative destiny. This love, therefore, clothes him in a great variety of embellishments, and causes him to put on many a robe of beauty, simply that he may thereby excite her love, as his love for her would be nugatory unless she loved him. And thus the love of the feminine for the masculine adorns her with charms otherwise unknown, in order that she may thereby excite and perpetuate his love for her.

Nor does this love instinct beautify the human merely, but also brute and herb, illustrations of which throng every department of nature. Indeed, the entire philosophy of flowers and their beauty, the plumage and

song of birds, the majesty of the horse, and the beauty of the antelope, etc., depends on this adorning function.

But our subject appertains more especially to man. It beautifies him most because he has most of it. And it commences its adornings even in childhood, though in only a limited degree till puberty. Its first work is to attach boys to their mothers, and girls to their fathers, as well as mothers to their sons, and fathers to their daughters. How else can we account for the fact that most sons love their mothers best, and daughters their fathers? And this provision of nature contains this momentous moral, which all parents should know and heed, namely, that mothers can and should exert an unbounded influence over the plastic characters of their sons, and fathers over that of their daughters. Children love those most who love them most, and yield themselves to the moulding influence of those they love; and as mothers know what, in a husband, is calculated to make them happy, they are of course just the ones to mould their sons into the male image they love. Nor can any other human being exercise the required influence.

We conjure mothers, by the love they bear their sons, and by the imperious requisitions of their own consciences, to take upon themselves this important duty. **DRAW OUT THEIR CONFIDENCE—THEIR LOVE.** Engross to yourselves this budding love for the feminine, until it shall have become sufficiently matured to choose its kindred spirit, and settle down to those holiest of all laws, the matrimonial. This feminine loving instinct being innate, can no more be wholly quenched, either by parental authority or by their own wills, than appetite. Nor is this desirable, as we shall presently show, and the only remaining alternative, then, is its **PROPER** direction. And this is your **EXCLUSIVE** labor. For if these yearnings after the feminine go out after females of their own age, they are morally certain, in consequence of the fuel now heaped upon this passion, to result in premature love, before intellect is sufficiently matured to make a right selection. This young love must therefore be early broken off, or else is exceedingly liable to choose an uncongenial spirit, either horn of which dilemma is almost certain ruin, as we shall hereafter show; and this dreadful alternative it rests with you, mothers, to prevent by satiating their budding love, or to accelerate by driving them coldly from you. Be entreated to mark well this maternal requisition, and see that you fulfill it.

And you, fathers, owe a kindred duty to your daughters. They are compelled, by this instinct, to yield themselves to the moulding influences of some man. And you are the only proper ones. Deny them your attachments, and they will fall in love elsewhere before they know it. And in spite of your commands and their own determinations, the breaking up of this young love will prove almost certain ruin to their physiology and mentality.

But to return to the distinctive influences of love upon its subject.

The simple fact that a young man or young woman loves one of the opposite sex, implies that he or she desires a return of this love, and desires such return in proportion to the intensity of the passion in themselves. This, in accordance with that law that we take means to secure what we desire, compels them to strive for the return love of those to whom they are attached. And as the only way to excite that love is to render themselves attractive to the one they love, they naturally, yet unconsciously, clothe themselves in every species of attractiveness. The awakening of this love in male and female, therefore, polishes their manners, refines their conversation, sweetens their intonation, beautifies their countenance, and heightens every excellence and attraction of their natures. Of course it enhances the loveliness of those who have the most natural loveliness, but beautifies all and every thing appertaining to all; and, other things being equal, in proportion to their respective loves.

But the influence of this love instinct upon the entire tone, cast, and spirit of all the propensities, all the moral affections and intellectual faculties, is still greater. In short, it transforms the entire mentality as well as physiology of every young man, and every young woman. Being as indigenous as appetite or language, it regenerates wise and foolish, virtuous and vicious, one and all.

The full power of this point can be seen only in the light of this principle, namely, that every man was created a man, as such, expressly and solely to love some woman, and every woman to love some man. Reference is not now had to their respective ends as human beings, but as male and female. For what other object was any or every man created a man, except to love and marry some kindred-spirited woman, in order to the continuance of the race? And for what was the human female created, but to love and marry the man of her choice? I put this philosophy of the masculine and feminine upon the common sense of every reader, and refer, for collateral confirmation, to our last article on woman. This being thus, mark the inevitable inference, THAT THE MANHOOD OF EVERY MAN CONSISTS IN HIS DEVELOPED BUT UNIMPAIRED LOVE, AND THAT THE VERY ESSENCE OF WOMAN, AS SUCH, CONSISTS IN THE "INTEGRITY OR WHOLENESS OF HER LOVE." In other words, no human male can be a man, until he has been thoroughly in love. Nor can he remain a man any longer than that love continues uninterrupted; and, other things being equal, he is the more a man the more perfect his love. Moreover, the development of that very love which creates manhood, also breaks it, when and as far as it becomes impaired or interrupted. Young man, middle-aged man, old man, it matters not what may be your age, your size, your strength, your riches, your any thing else whatever, you are no man unless you have been in love. You have become a man, just as far as you have become imbued with the spirit of love, but no farther; and your mental and physical manhood waned, just as soon and just as

far as this love was imperfect or interrupted. This mighty inference can neither be "gainsayed nor resisted." By as much, then, as you would perfect your manhood, and preserve its integrity, by so much does this law both warn you not to trifle with your affections, and enjoins upon you to make choice of such a woman as you can love with your whole soul. To be a perfect man, it is absolutely necessary not only that you marry, but also that you marry a PERFECT wife—that is, one that is perfect as YOUR wife. Of course, bachelors are no men, because they have either not been in love—in which case they are only boys—or else that love has been suspended or blighted; the former of which hangs up their manhood as on a peg, to wither and die a lingering death, and the latter blights it at once. They are as yet mere boys, or else they are men broken down or emasculated.

Nor is marrying, or marrying perfect wives, alone sufficient to develop your manhood. You must also LOVE them. Nor must any thing be allowed to interrupt or mar that love, for this will inevitably and proportionally mar your manhood. On the contrary, every stimulus of love should be sought after and applied, because the more perfect the oneness between you and your wife, the more perfect are you as a man, and she as a woman. Talk, then, about a man as being good who dislikes his wife! As well talk about a good devil; for, though he may have some good points as a human being, he can have none as a MAN further than he loves a lawful, or at least a real wife; and whether he can be a good man while he loves a woman to whom he is not lawfully married, is a problem which we will not now attempt to solve. There is, therefore, philosophical meaning in the injunction, "HUSBANDS, LOVE YOUR WIVES, and be not bitter against them," for every item of bitterness lessens your manliness.

This same principle applies equally to woman. Every human female, be her size, age, etc., what they may, is to all practical interests and purposes, a mere girl, until her affections have been called out. How infinitely beautiful is the perfect woman! Not in figure, merely, but mainly in MIND and soul! What earthly attractions can compare with hers? Yet disappointed love blights them all, and renders her a ruined beauty—ruined totally and forever!

This all-sweeping principle solemnly conjures every woman, by all that she holds dear in her charms, or her nature, to allow no impairment of her affections—to love her father till she begins to love her actual or prospective husband; but by every principle of her being to cultivate her love for him, and his for her—to do and sacrifice any thing and every thing short of life, in order to cement their mutual affections. Need we even except life? for what is life worth after connubial love has been blighted, and the affections alienated? God deliver every female reader from such a poisonous sirocco!

This subject enforces three momentous suggestions. First, it tells our

flirting youth, of both sexes, that all their coquetry is blighting themselves—that they stand before the very gun they are firing at their sweetheart victim, and receive its entire contents into the very heart of their own manhood or womanhood.

Secondly, it enforces the doctrine of **PERFECT CHASTITY IN THOUGHT, WORD, AND DEED**, with all the unction of a law of nature.

Thirdly, it utters all the thunders of Sinai against that most revolting and filthy, as well as destructive of all sins, namely, **PERSONAL** licentiousness, and individual or imaginative prostitution. The paramount importance of this function, and its omnipotent influence over human happiness and misery, weal or woe, renders it proportionally important that all its various perversions should be pointed out, and the remedy applied, and this instinct put upon the true basis of our nature. Let pleasure-loving youth heed and hear our present and prophetic warnings.

ARTICLE LXI.

REPUBLICANISM THE TRUE FORM OF GOVERNMENT: ITS DESTINED INFLUENCE.—NO. X.

REPUBLICANISM is the inevitable destiny of every political, every religious, every pecuniary, every intellectual and moral institution—of universal humanity in all its doctrines, all its practices, all its changes and conditions.

By republicanism we mean more than is generally meant. We employ the term to signify the ruling of the majority in every thing—just as such ruling is now applied to government. We employ it in direct contradistinction, in all its phases, to the specific element of aristocracy, which is, **THE FEW** controlling the many—the king commanding the nobility; the nobility lording it over the barons; they over all below them; and so on down to the merest serf, and he over his children, the eldest of which domineers over the younger. Nor is this all. In religion the bishops control the opinions and actions of the subordinate ministry, and they rule their vestries and the influential men of their respective parishes, while these men control the common people. Not that all these religious aristocrats exercise their assumed authority by virtue of written commissions, though the superior clergy claim a commission under St. Peter, but by common consent. It seems taken for granted that these religious leaders know the most, are capacitated to lead off in all important matters, and have the indisputable right so to do.

Politicians, too, the leaders of the respective parties, act on the supposition that it is their undisputed right to say how their parties shall vote;

whether the selected candidate is fit or unfit for the office; acceptable or obnoxious to his party, matters not. When the will of the voters is previously consulted, and followed, such requisition is republican; but this is rarely the case, and hence is aristocratic. Our government, throughout all its departments, is far, very far, from being republican—from being controlled by the majority. For republicanism consists simply in this, and in this alone, that the majority shall rule.

In property, too, the few rich control the many poor. Wealth confers power. It is tacitly yet universally conceded, that the rich, by virtue of their riches, have a right to lord it over the poor; and the poor are compelled, by their poverty, to submit to the exactions of the rich.

The fashionable miss strains every point to array herself in the latest fashions, because fashionable attire is aristocratic—exclusive—a mark of superiority, while its absence indicates inferiority, and subordination. Scarcely less does this aristocracy appertain to intelligence, to learning, to power of intellect. Nor is it quite as improper here as there, because the mere fact of such intellectual superiority is a partial guarantee of greater correctness; yet even here this following intellectual leaders prevents that independent exercise of the many, which alone can develop the mentality of the masses.

What we mean by aristocracy, then, is, the minority ruling the majority—the few controlling the many.

And what we mean by republicanism is its converse, namely, that the majority shall rule. This is the simple, sole basis on which rests our republican institutions. Its practical doctrine is, that every man is a man, and that all are equal by nature. It does not mean that all are equally talented, equally good, or equally estimable; for this interpretation would conflict with the laws of hereditary descent; but that no one man has any inherent authority over any other, and that every individual has an inalienable right to life, liberty, and the pursuit of happiness.

Now our assertion is, that this republican principle of equality is destined to pervade every nation, every institution, every conventional arrangement and ordinance upon our globe; and our warrant for this bold assertion is, that it is based in the nature of man. There is a primary faculty of the human mind, namely, Self-esteem, which creates within every human soul a love of liberty and a desire for self-government; and this aspiration is right, because implanted by nature, and will ultimately prevail, because nature is as omnipotent as God. Would she cruelly tantalize man with a desire so universal, so unconquerable, and yet take no measures for its gratification, or institute abortive means? This would be like instituting appetite, but denying food; like creating friendship, yet denying mankind all friendly intercourse. The fact of the existence of this liberty instinct in man, as well as of its converse, namely, hatred of domination in all its forms, is a guarantee as sure as

the diurnal visitation of the sun, that the thing desired shall ultimately be provided.

If it be asked how we reconcile this principle with the universal servitude of mankind—with the fact that, the world over, the few control and devour the many, in all the ramifications of society—we answer, that this law of mind is modified by another, that intellect shall control propensity. That this is a law, has been abundantly proved in the works of the editor, particularly in "SELF-CULTURE." It was there applied to individuals. It was there shown that every human being, in order to be happy, must govern all his propensities, feelings, opinions, and actions, by enlightened intellect. But this law is equally true of the masses. Nations, and every species of consociation in them all, are destined—fated by an absolute ordinance of nature—to rule propensity. This law, therefore, gives the intelligent dominion over the weak-minded, the well-informed over the ignorant, and the good planner over the poor planner; or, in phrenological language, Causality over propensity. True, if the intelligent combined powerful propensities—Firmness, etc.—with intellect, all the better; it increases their power; but what can propensity and will do without intellect? Absolutely nothing; they fall an easy prey to that "knowledge" which "is power."

Again, powerful animal propensities, unrestrained by that internal authority conferred by intellect and moral sentiment, requires foreign restraint, else it would create inconceivable misery in the body politic, as well as in its possessor. Hence, the more animal and ignorant given individuals or communities, the more they instinctively crave foreign restraint in the person of some powerful chief, or despotic government and laws. That is, the more ignorant and immoral they are, the less they are capacitated for self-government, and the more absolute the power they delegate to their rulers, and the more abjectly they submit to that power; whereas the more intellectual and moral they are, the better capacitated they become for self-government, and the more they desire it; and hence the more they break away from established authority, and think and act for themselves. Ignorance and vice are the prolific parents of tyranny and aristocracy on the one hand, and of servitude upon the other; while intellectuality and morality are the father and mother of freedom—of republicanism—of the-majority-shall-rule. And all history coincides with this law. Our forefathers, confessedly the most intellectual and moral people then upon the face of the earth, were accordingly the first to declare that the majority shall rule; and this principle makes deadly war upon all the claims of the privileged classes. It knows no difference between rich and poor; nabob and serf; employer and employed; fashionable and homespun; officer and people; but makes of one blood and caste all the nations and individuals that dwell upon the face of the earth.

This law establishes the important inference that no nation or community can be free any farther, or any sooner, than they attain a given degree of intellectual and moral excellence. Take the French and Irish as examples. If either of these nations have a preponderance of the intellectual and moral over the animal, freedom will be a boon to them, and will soon be theirs; otherwise, a bane. If the French Republic is sufficiently advanced in the scale of morality, their republic will stand, and be a national blessing; if not, it will be worse than the prodigality and misrule of the "last king of France." And their repeated popular outbreaks go to show that they are too animal—too low in the human scale—to found or enjoy a republic.

But be this as it may, this is certain, that dethroning their king and ATTEMPTING a republic will accelerate their preparation for its blessings, by exciting their higher faculties, as was fully shown in our last article on "Progression."

In the two letters quoted in our last number, that British father of Phrenology, George Combe, wisely inquires whether England can be prepared for a republic till Phrenology becomes so generally understood and practically applied that they would base their republic in its requisitions. To this inquiry I would add another, namely: Would not even an imperfect republican government so hasten the spread of phrenological science, as thereby the sooner to fit them for a perfect republic? That monarchy, by every possible means, checks the spread of this science, and that republicanism proffers the largest liberty for its advancement, is a matter of observation; and shows why Phrenology has spread so rapidly in the new world, and so slowly in the old.

The statement just made requires this qualification, namely, that governments are always behind the people, and consequently that republics will not always be established either the day or the year—perhaps not the age—in which the people become prepared for them; but that, sooner or later, they will just as surely succeed such preparation as sunrise follows daylight. Hence the true way to overthrow all forms of tyranny and aristocracy, governmental and individual, is to EDUCATE THE PEOPLE; and more especially to propagate Phrenology. Let the people of even Turkey or India become instructed in the doctrines and imbued with the spirit of phrenological science, and they would soon shake off and trample under foot every vestige of despotism, of aristocracy, of the few-shall-rule, and enthrone in its stead that glorious principle of humanity—"Let the majority decide." I will not say it creates—for that is the work of nature—but it awakens the sentiment, "I am a man—I have a right to self-government—that right I assert; and in its maintenance I pledge my property, my honor, my all." I put it upon the experience of every phrenologist, whether this science has not immeasurably strengthened this independent feeling within his own soul. And what it

has done for you, it will do for all. Phrenologists are, therefore, the true missionaries of church, of state, of the world. No form of aristocracy or of inequality, except it be intellectual and moral, can stand before it. It is the great leveler, and at the same time the great elevator, of all mankind. It shows its disciples WHY they are men and women, and points out the true means of enhancing individual manhood and womanhood. And the ultimate triumph of both is rendered as certain as the existence of the race, because both are endorsed by an immutable ordinance of nature.

ARTICLE LXII.

THE ORGANISM OR TEMPERAMENTS AS INDICATING CHARACTER.—NO. 3.

OUR last article on this subject, in the February number, embodied the general principle that shape is as character; or that given forms indicated particular mental manifestations, and showed that this law pervades all nature, animate and inanimate. Readers will do well to review both the previous articles on this subject in connection with this.

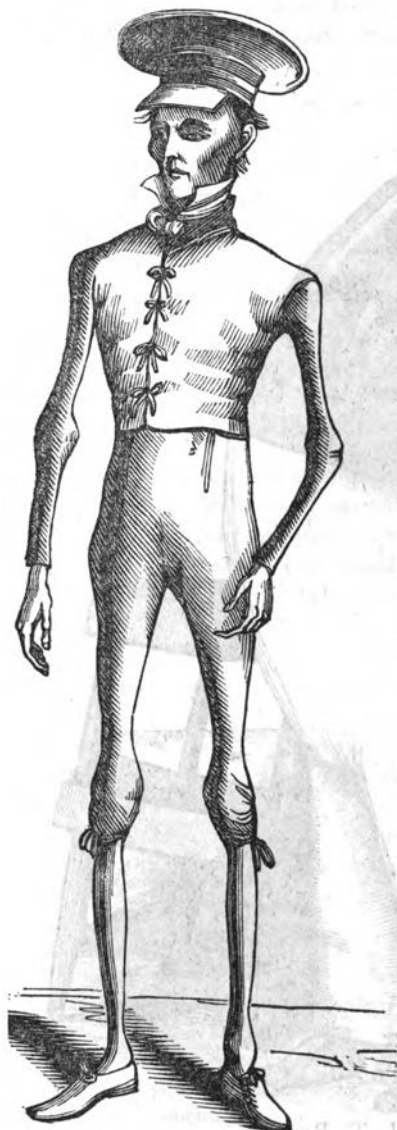
The idea that we would inculcate in this number is, that unity or sameness of shape pervades every human individual, and every animal and vegetable thing. To apply this principle to fruit trees. A practical nurseryman can generally tell whether a given tree is Baldwin, a Newtown pippin, or Rhode Island greening, etc., by the shape or looks of the tree; and thus of pear, peach, plum, cherry, and other kinds of trees.

Moreover, the shape of the apple borne by a given tree bears a close analogy to the shape of the tree on which it grew. Thus the greening apple is large and well proportioned, neither long nor flat, and generally fair; and the tree is a thrifty grower, neither too high for its breadth, nor too broad for its height: on the contrary, both the gilly-flower and belle-flower are long and conical, tapering gradually from the stem end to the blossom end, and these trees form a head just like the apples they bear, high and conical, but never spreading. When this principle first occurred to the editor, he remembered a tree in his father's orchard, the head of which was very low and broad, and which bore an apple whose diameter from side to side was more than double that from end to end. Trees that bear large apples generally have large leaves, branches, and trunks, while those which bear small ones, have small leaves. Even the color of the apple borne by a given tree can be ascertained by examining the inner bark of its twigs. In fine, this general principle of coincidence between size, shape, and form of fruit and tree, pervades pears, peaches, plums, and most kinds of fruit, yet is of course subject to minor modifications by the action of other laws, fertility of soil, etc. Thus among

the cherries, the black Tartarian bears fruit of extraordinary size, and leaves of a corresponding one, and also becomes a large tree. Among pears, the Vergulow has a handsome and well-proportioned head, and its fruit is correspondingly beautiful.

That this law is equally true of animals, is evinced by the foot of the elephant compared with that of the gazelle—the tooth of the mastodon, with that of the mouse, and every bone and limb of every animal, with those of animals larger or smaller.

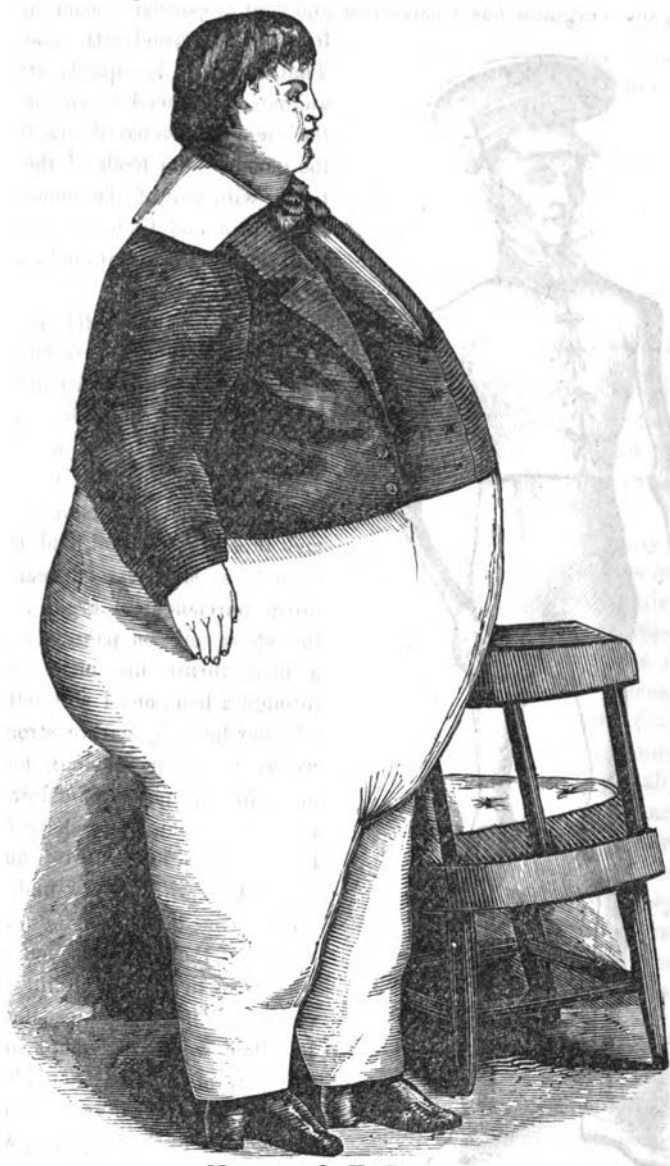
But apply it directly to man. Those whose fingers are long and slim have long limbs, are tall and spindling, and are long but narrow favored, as was Edson, whose cut we annex; while those who have short and broad fingers, have short and broad hands, feet, and bodies, as well as shortness of head, and broad phrenological organs, as in the engraving on page 314. Let a man thrust his clenched fist through a hole, and I will tell him whether he is by nature strong or weak, active or indolent, forcible or inefficient, philosophical or animal, etc., because the shape of his hand reveals its texture; and, in accordance with the law under discussion, the texture of the hand is as that of the body, and that of the body is as that of the brain, and of course of its mental productions. In other words, the shape of any one part of the body accords with and discloses the organic structure and texture of the body as a whole, brain included, and the manifestations of the mind. That is, the



No. 35. EDSON.

character of the individual corresponds with this physiological tone, con-

figuration, and structure. Of course, this general principle admits of and requires many qualifications, because it is modified by the action of



No. 36. I. T. REED.

other physiological laws and conditions, which we have not time to enumerate. Yet, of its general correctness there is no manner of doubt, and

the amount of character it discloses is beyond computation. Still no one can expect to apply it successfully, without a great amount of observation and inductive reasoning.

There are three general forms, which indicate three distinctive casts of organization and mentality, of which in subsequent numbers.

ARTICLE LXIII.

PHRENOLOGICAL TRACT SOCIETY PROPOSED.

No cause on earth is blessed with missionaries as numerous, or as whole-souled, or as efficient, as is the cause of Phrenology, because no other class of truths as effectually benefits its disciples, as the truths of this man-perfecting science. But for such disciples, would this giant cause have taken so many and such powerful strides? would, otherwise, the AMERICAN PHRENOLOGICAL JOURNAL number, as it now does, more subscribers than any other monthly in the Union? Its editor and publishers have not given this unprecedented circulation by their labors or their tact alone; but this is also a work of VOLUNTARY agents. Any one who could stand in the focus of our office, would be compelled to inquire, in the name of this seventh wonder, "What is it that interests this mighty host thus completely?" One would think them enthusiastic, for they love this science as they love their inner being, and would sacrifice their all upon its philanthropic altar.

But these self-sacrificing laborers encounter a great dearth of phrenological tools—or, at least, of those most suitable to facilitate their work—the majority of them are TOO LARGE and TOO EXPENSIVE. The exigencies of the case imperatively demand more light ordnance—ammunition which costs but little, and is easily worked. This light-infantry powder and shot is now proposed to be furnished, and furnished almost gratis—or at cost—to every soldier; as will be seen by the plan proposed in our next number, when the subjects for a series of tracts will be stated, and a more definite view of our purposes given, to our numerous readers and co-workers

For the American Phrenological Journal.

ARTICLE LXIV.

READING your invaluable work on "Hereditary Descent," especially that portion of it touching longevity, led me to consider the causes of the remarkable decrease of "length of days" since primal times, when a few centuries were as nothing in the age of man. I opine that philosophical causes, either of conduct or circumstances, or both, conspired to reduce the extraordinary

span of life enjoyed by the originators of mankind. It is written, "And the Lord said, My spirit shall not always strive with man, for that he is also flesh; yet his age shall be one hundred and twenty years." Is this a prophecy, or a comment on the fact? There is no reason to believe this age was to be the prescribed limit of human life, any more than it was a guarantee of its attainment, because longevity is shown to depend on other conditions than a decree. How longevity may be increased, or decreased, you have well shown; but by far the grandest application of its laws belongs to the immediate descendants of Adam. With a view to discover if, and how far, principles can account for facts, I compiled the following table. As it appears that Adam's "generations" are counted in the line of the eldest son, with very few exceptions, we will not mistake much in estimating the time at which marriage took place; and the birth of the "first-born," which I shall denominate "Parentage," will bear a just proportion to age.

Names of genealogical successors.	Entered Parentage at	Was aged	MISCELLANEOUS REMARKS.				
			Increase of Youth.*	Decrease of Longevity.	Decrease of Youth.*	Increase of Longevity.	
			Yrs.	Yrs.	Yrs.	Yrs.	
Adam, .	125	930					He was 130 at the birth of Seth.
Seth, .	105	912	20	18			
Enos, .	90	905	15	7			
Canaan, .	70	910	20			5	The first instance of apparent increase of days without increase of Youth, is found in Canaan; yet he was not so aged as his grandfather.
Mahalaheel, .	65	895	5	15			
Jared, .	162	962				97 67	"He was not, for God took him."
Enoch, .	65	365	97				
Methuselah, .	187	969			122		At all events the "oldest man." He exceeded the youth of his grandfather 25 years, and his age 7 years.
Lamech, .	182	777	5	192			
Noah, .	500	950			318	173	Noah must have been quite "middle-aged."
Shem, .	100	600	400	350			
Arphaxad, .	35	438	65	162			(Alas, Arphaxad! length of days diminish.) Salah confirms the contrast.
Salah, .	30	433	5	5			
Eber, .	34	460			4	27	
Peleg, .	30	239	4	221			
Reu, .	32	239			2		Reu maintained the age of his father, and endowed his son with the remaining stamina.
Serug, .	30	230	2	9			
Nahor, .	29	148	1	82			There was a remarkable falling off of years in Nahor, which Terah made good.
Terah, .	70	205			41	59	
Abraham, .	75	175		30	3		Abraham was the first of his line who had two wives.
Isaac, .	40	180	33			5	
Jacob, .	50	147		43	10		
Joseph, .	35	110	15	37			
Ishmael, .	40	137					

Moses died at 120. Sarah died at 127. Joshua, 110.
 Amram, his father, 137. Levi, Jacob's son, 137. Eli the Priest, 98.

How different from the present times! What a constitution must Adam have possessed, to have withstood the attacks of Time 930 years! Who would not gaze with wonder on a boy of 50, a youth of 100, and a young man of 150 years? Nay, who would think of deferring wedlock till five hundred years passed slowly by? Indeed, our first ancestors must have been remarkable per-

* The age previous to Parentage is denominated Youth.

sons, long in maturing, and powerful specimens of human nature. No wonder "there were giants in those days." But to what are we to ascribe man's lamentable decrease of longevity, if not to the inference deducible from the table, and his increasing wickedness, recorded in the Bible? If Adam be taken as a standard, who shall say man was not constituted to live 1000 years? Or, was it necessary to hasten the settlement of Earth till there was more leisure for replenishing? This would be trifling. Or, has some revolution in Nature gradually occasioned the mighty falling of "days?" Surely not. Men are accustomed to regard primal longevity as miraculous, or reject it altogether; but did not cause and effect govern the whole proceeding? And if a decrease in obedience to the laws of health can be shown to accompany the decrease of longevity, theories must yield, and the glorious doctrine contended for in the last pages of "Hereditary Descent" be applicable to mankind.

In the ties of Humanity,

W. W. BATES.

TIoga COUNTY, PA., MAY 16, 1848.

Messrs. FOWLERS & WELLS:—Enclosed we send you one dollar for the American Phrenological Journal, in addition to thirteen dollars sent you in a former letter, for the tenth volume, which was duly received; and much thanks for the good which I think will result through their instrumentality; for men who have never seen them until the tenth volume, seem now to anticipate the most beneficial results from the principles therein advocated, in which I most heartily concur.

The science of Phrenology, and the principles of self-improvement, take well in this neighborhood, yet we have to contend with some, who seem prejudiced against every kind of reform or doctrine, unless it come in the old traditions, they fearing (or affecting so to do) that new discoveries may tend to infidelity; but I say, let light come that we may shun infidelity.

In the second number, tenth volume of the Journal, I discover a severe remark (in the introduction over a letter, signed "A Subscriber") on the Methodists, which I presume was not intended to apply to ALL Methodists, neither ought it so to apply; for I confess that I have been a member of the Methodist Episcopal Church for more than twenty years, and an official member for about fifteen years, and I say if what there complained of be the true spirit of Methodism, I prefer the name to the spirit; but whatever laurels they may have won in opposing reform and improvement in any section of country, I do not wish to participate with them, and would say to the credit of the Methodist people generally, in this wilderness neighborhood, that they are eager for correct information, let it come from whatever source it may, and that they as well as others read the Journal with much pleasure, and for myself with much profit, without fear of contamination, so long as its teachings are in accordance with common sense, and do not conflict with the Scriptures.

Yours in sincerity,

A.

MEN, by uniting under one leader, may, in virtue of the social law, acquire prodigious advantages to themselves, which singly they could not obtain.

MISCELLANY.

PHRENOLOGY IN WISCONSIN.

IN our August number we stated that Phrenology had made rapid strides in Illinois; but, on a more minute examination, we find a greater number of subscribers to our journal, in proportion to the number of inhabitants, in Wisconsin, than in any other of the Western States, except Ohio. In 1846, Mr. I. A. Hopkins, of Milwaukee, purchased, for the Wisconsin market, an edition of five thousand copies of the Phrenological Almanac, all of which were disposed of throughout the territory (now state). This was sowing seed for a large phrenological harvest. Those who read the almanac desired further information on the subject—consequently lectures were in demand, and larger publications called for. In 1847 a still greater quantity of almanacs were needed to supply the demand; in 1848 the quantity was still further increased; and now, for 1849, we have already printed and shipped to Wisconsin, upward of eight thousand copies, and Mr. Hopkins informs us that, in addition to those already ordered, he shall probably want an edition of five thousand more, making in all, for 1849, thirteen thousand copies, in this new state. Besides all this, it would be difficult to give a correct estimate of the number of other volumes on Phrenology that have been circulated in this phrenological community. The inhabitants of Wisconsin are generally pioneers in all reforms. They are composed of the most energetic and enterprising of all the older states. Hence their readiness to receive and promulgate phrenological science. And, to still further facilitate this great work of reform, our excellent friend and co-worker, I. A. Hopkins, has supplied himself with a very large stock of all our publications, including a quantity of phrenological busts, all of which he will supply at New York prices. This will enable our friends in that region to obtain our various publications at all seasons of the year—even after the close of navigation.

CHESTNUTS AS AN ARTICLE OF DIET.

THE editor's work on Physiology, after discussing the requisition for carbon in food, and arguing that it could be obtained from the vegetable kingdom quite as well as from meat, showed that nuts contain it in large quantities, and urged their incorporation into our diet, as follows:

"Nuts, as generally eaten, are unwholesome, for two reasons. They are often eaten between meals, which we shall soon see to be highly injurious, and when the stomach is already overloaded. Secondly, they contain a great amount of carbon, and thus increase that superabundance of it which is one great cause of disease. Yet eaten with, and as a part of food, they would undoubtedly prove highly beneficial, as they are eminently nutritious and palatable. The inhabitants of the South of France, Savoy, and a part of Italy, live almost exclusively on chestnuts during fall and the early part of winter, making them into bread and puddings in place of flour. Nuts abound in vegetable oil, and of course in carbon, and also in glutine and fibrine—three of the most im-

portant elements required for sustaining life. Yet they should be dried or cooked."

The following, from the "Scientific American," shows that this suggestion has occurred to other minds also :

"Here in our fair land we have the chestnut—a fruit natural to our soil and climate, but cultivated by no one with the same views and objects as the apple or peach. Now the chestnut is a valuable and nutritious article of food. The peasantry in various parts of Southern Europe enjoy a breakfast of roasted chestnuts, although I must say they are larger and finer in those countries than we have them here, and this is the reason that induced me to write this letter, knowing the interest you take in the progress of all science. It is my opinion that our chestnut may be greatly improved by proper culture—there is no doubt in my mind but the Italian kind, which are the size of a small apple, might be successfully cultivated in America. This fruit is easily preserved and kept for a long time. I trust that some of our cultivators will give this subject their attention, and place the chestnut in its proper position as an article of American diet and a natural fruit of our clime.

Yours, etc.

"Brooklyn, 1848."

"S. R. J."

OUTSIDE COATING FOR "A HOME FOR ALL."

SINCE "Home for All" was published, a discovery of a kind of stone paint has been made, which seems to be so exactly adapted for the outside covering, that we insert the following account of it from the Boston Atlas, together with an advertisement :

A VERY VALUABLE DISCOVERY.—Mr. Wm. Blake, of Akron, Ohio, has just exhibited to us an article of an extraordinary character. It was discovered about four years since, in Sharon, twelve miles from Akron, in a dish or vault of the rocks, and when taken from the mine has the appearance of indigo; but when exposed a few days to the atmosphere, changes to a hard stone. It is so entirely unlike any substance heretofore discovered, that it is supposed by geologists who have visited the mine, that there must have been a fissure in the bottom of the vault, through which the substance in a liquid state was ejected from below. It has been analyzed by Dr. Chilton, of New York, and found to contain about fifty per cent. Silica, twenty-five per cent. Alumina, ten per cent. Proto. of Iron, with smaller proportions of Magnesia, Lime, and Carbon.

Mr. B. informs us that for two years his attention was entirely devoted to experimenting with it, before he ascertained its nature. He at length found, after reducing it to a fine powder, and mixing it with linseed oil, and applying it with a brush to either wood, brick, iron, tin, canvas, or any substance that will hold it, that the action of the weather in a few months turns the coating to stone or slate, and renders whatever is so covered impervious to the weather, water, or fire, as the weather turns it to stone, and the longer exposed the harder it becomes; and the substance to which this is applied will char before the coating will give way. It has been found very valuable for the following uses: for covering roofs, steamboat decks, cars, fire-proof safes, fire-fronts, centre-tables; also for painting carriages, as it is susceptible of a polish equal to Egyptian black marble. It has also been used with success for covering fences, bridges, or any thing you wish to protect from fire or weather. It is also used in the manufacture of school slates, black-boards, etc., etc., by being spread upon wood or pasteboard, and the samples we have seen will show pencil-marks equal to the best slates. The oldest shingled roof can be made perfectly fire-proof and tight, by putting on two coats of this artificial slate, so that you have, in fact, a slate roof. The expense is but trifling, as it will be sold in Boston at four dollars per one hundred pounds, which will cover with two coats one thousand superficial feet. Mr. Blake has appointed Mr. Jeremiah F. Hall, of

this city, his sole agent for this state, who may be found at the Mechanics' Mutual Fire Insurance office, State street, where he has specimens that he would be pleased to exhibit to all who wish to examine them.

"Good News.—Any person troubled with leaky houses can have the leaks stopped by an elastic cement, called the Harvard Cement. For a small compensation, roofs of houses, skylights, chimneys, gutters, and Lutheran windows—in fact all leaks can be stopped with this cement, and warranted to give perfect satisfaction. This cement surpasses any made in the United States; it is warranted to make a cure, or no pay. I can produce one hundred persons that have tried this cement, to their perfect satisfaction.

"N. B.—Persons troubled with leaky houses, please call and leave your orders at Smith & Weeks' grocery store, corner of Tremont and Elliott streets; at Mr. Baker's paint shop, No. 410 Washington street; or at No. 37 South Cedar street, the residence of the contractor.

"BRADDOCK LORING."

CORRESPONDENT ANSWERED.

G. says he asks whether we have ever heard of his newly discovered science of telling character from the hand-writing. This fact—it can hardly be called a science—was advocated long ago in the Journal; so that "our new science" is some years older than its discoverer suspects; yet we do not claim to have discovered, but only to have heralded it. We subjoin G.'s closing paragraph:

"John Hancock's signature on the Declaration of Independence, shows a boldness and courage which dares to do right, even when the consequence is personal danger. Thomas Jefferson's signature indicates great activity and fluency of thought, as of one who could perform an immense amount of mental work in a given time; not, however, finishing up his work very accurately, in all its details, otherwise our new science is at fault."

PHRENO-PATHOLOGICAL FACT, REPORTED BY N. C. D., OF PA.

A LAD, sixteen years old, whose Combativeness and Destructiveness, and entire basilar region were very large, often complained of severe pain immediately above and behind his ears. This part of his head was uncommonly hot, and as the inflammation increased, he grew sullen, cruel, and destructive, until finally he became a furious, raving maniac, frothed and foamed at his mouth, tore the flesh from his arms and shoulders with his teeth, beat his face with his fists, and broke and tore all within his reach. At length the inflammation extended to Tune, and he would sing, curse, and swear alternately, till he died.

BEGINNING LIFE RIGHT.—S. F. S., of Ct., paid out his first money for phrenological books, and that ten dollars will do him more real good—give him more happiness—than any thousand dollars he will ever possess. See if it does not.

STARTLING FACT.—Theodore Parker, in a late discourse, said that as much matter was printed in Boston, alone, in fourteen days, as was written in the whole world, during the fourteen centuries before the art of printing was discovered.

In view of this, who will deny that the development of MIND is progressing?

From the Phrenological Almanac for 1849.

PHRENOLOGY APPLIED TO THE GOVERNMENT AND TRAINING OF CHILDREN.



37. EDGAR.



38. JOHN.

THAT children should be managed, governed, and educated differently, is as self-evident as that they vary in organization. In order, therefore, for parents and teachers to be qualified to discharge their duty, they must understand the difference which actually exists among children. Phrenology and Physiology, properly understood, furnish the requisite information absolutely necessary to enable both parent and teacher to train each child according to its own peculiar developments.

The above cuts, from life, represent two boys very differently organized. Edgar has a predominance of brain, swelling as it ascends from the base, and the face gradually narrows down to the chin, with a small neck, and a vital power not sufficiently strong for the brain; he is too smart, easily studies himself sick, is very sensitive, and easily impressed; he learns with great ease, and his mind is far advanced for one of his age. He has a predominance of the moral and intellectual faculties.

John has a large body, neck, face, and base to the brain, but small moral brain and reasoning power. He is stout, tough, rough, and fond of the hardest kind of play; not fond of books, or confinement. Managed as children generally are, he is ungovernable, cruel, stubborn, and purely animal in his inclinations; corporeal punishment renders him worse; to cuff his ears has the same effect as it does to rub a dog's ears when sending him after game; he is in his element in a quarrel; and the more cruelly he is treated, the more it stimulates those faculties already too much developed. The course Phrenology and Physiology would suggest, would be to give him plenty of work to do, and keep those strong passions as quiet as possible, taking particular care to direct them into the proper channel, and call into favorable exercise, as much as possible, all the moral and intellectual faculties. Edgar should study less than he is inclined, and pay particular attention to the cultivation of the body, and be thrown more upon his own resources. He is built on one extreme, and John on the other. There is as much difference in their dispositions as in their formation and expression. With attention to health, Edgar will be distinguish-

ed for learning, and moral purity; John for physical strength. Time would be lost, energy and talent wrongly directed, if Edgar was required to devote his life to physical, and John to mental labor; but, by placing each in his proper sphere, both may accomplish all they have the capacity to do, which is all that is required. Parents and teachers will find a knowledge of Phrenology and physiology of great value to them in properly training the young.

COLUMBIA, Pa.

MESSRS. FOWLERS & WELLS:

SIRS—For the last two years I have been a constant reader of your Journal, which, in my humble opinion, is doing more for the advancement of man in knowledge and happiness, than any other work in our country. The physiological information which I have received from it and other kindred works published by you, has been of more benefit to myself and family than all the drugs and medicines we have ever used. I would not, therefore, do without the Journal for ten times its cost. I am well convinced that the only way to banish disease and premature death from our world is, for man to acquaint himself with and to obey those laws which our benevolent Creator has written in his very nature—that it is as much his duty to obey these laws as those revealed in the volume of inspiration—yea, that it is impossible for him to yield perfect obedience to the latter while ignorant of the former. How necessary, then, that the great work of delivering man from sin and error be commenced right—that we strike at the root of the evil—that all the barriers which pride, ignorance, and superstition have raised to prevent the onward march of human improvement may be removed, and man, the “noblest work of God,” walk forth a perfect being.

Believing that you have taken the true position, I freely extend to you the right hand of fellowship, and wish you success in the work before you. Go on, then, in the cause of human redemption, and heed not the wrath of Mr. Observer and Company, for they might as well attempt to snatch the stars from heaven, or roll back the wheels of nature, as to put out the light which Phrenology unfolds to man.

Yours, truly,

H. E. WHITNEY.

CAMBRIDGE, England, No. 2, St. John's-st. }
Aug. 16th, 1848. }

MR. L. N. FOWLER:

DEAR SIR—Yesterday I had great pleasure and amusement in looking at one of your Pictorial Symbolical Heads and Phrenological Charts. I thought the illustrations admirably adapted to convey a true meaning of each organ. And, my curiosity being so acted upon, I have addressed you this, in hopes it may find you, and to request that you will send me *ten shillings' worth*, for which I enclose you a half sovereign.

Yours, &c.,

ALEXANDER DIGNUM, LL. D.

Mr. L. N. FOWLER, New York.

LITTLE minds make a great ado about little things, which great minds disdain to notice.

Messrs. FOWLERS & WELLS :

GENTLEMEN—I am aware that the vast amount of business, which you have to transact forbids that you should spend your time in attending to matters of trivial character ; but justice to the innocent, and the prosperity of the cause, seem to me to demand, that you should give some information with reference to a subject of some importance to a few at least.

As you perhaps are aware, the interest I have taken with reference to the science of Phrenology, has created some considerable uneasiness with some of the anti-phrenologists here, especially those of the old-fashioned order.

Accordingly a circuit preacher, of the M. E. Church, found it to be in the way of discharging his ministerial duties, to speak of the science of Phrenology as an instrument of infidelity, and those who taught it as humbugs. I sent him a challenge the next morning to come before the public, and discuss any four, or all the propositions laid down in the Phrenological Almanac for 1848.

He declined accepting my challenge, unless I would debate the 9th proposition alone, or would clear your Natural and Revealed Religion of the "charge of teaching the principles of infidelity."

I complied with his latter proposition, and chose a local minister of his church to sit as moderator, which he readily consented to do. But no sooner was it ascertained that he had consented to sit as my moderator, than the fires of the inquisition were rekindled, and he was notified—by this same brother with whom I expected to debate—to appear at the next quarterly conference, to answer to a charge of heresy, for having said "that he had read your Religion, Natural and Revealed, and could see nothing erroneous in the fundamental principles of your work." He is determined to stand trial upon the charge, and if beaten at the quarterly, to appeal to the annual conference ; and he wishes you to furnish me with a list of the names of some of the most prominent ministers of the orthodox churches, who believe in, or have given their testimony in favor of Phrenology, as that will have a strong bearing, in the decision of his case, before the conference. Not that he has such a special desire to remain in the church, but he wishes to bring up all the testimony in favor of the science that he can.

You will, therefore, please send me immediately a list of such names as described above.*

Yours truly.

THE following from a recent letter is worthy a place in our journal, although not designed for publication :

"To develop *mind* is man's great duty on earth, and the laws of this development are inscribed on his constitution by the finger of the Creator. The exercise of mind in the expansive field of liberty, as pointed out by Science, constitutes human happiness.

"Oh ! man, behold in Nature's light
Thy high and happy sphere ;
And live to read in rich delight,
What God has written there !
Survey thy duties, and thy end,
Science was made to show ;
Receive the meed thy deeds attend,
From virtue, bliss—vice, woe !"

W. W. B.

* See Phrenological Almanac for 1849, page 45, for a list of the names of clergymen, etc., who advocate Phrenology.

MATERNAL AND FILIAL LOVE.

THE tender yearnings of maternal love, and its delightful reciprocation, are beautifully illustrated by the following touching story. Nature, how beautiful, how true to herself, in low as well as high, in sinner as well as saint!

During the late festive season, when those who thought at all, reflected that eighteen hundred and forty-three years ago that religion of the heart, bringing peace and good will on earth, came to soften the rigor of the religion of form, a little girl, not six years old, had been observed by a lonely lady, sitting day after day on the step of a door opposite to her house. It seemed to belong to nobody; but, at a certain hour, there it was, wrapped in an old shawl, crouched on the cold stone, and rocking itself pensively backward and forward, more like an ailing old woman than a child. Other children played around it, but this melancholy little being mingled not in their sports, but sat silently and solitary.

Soon afterward it was seen to peep about the area of the lady's house, and looked wistfully at the kitchen windows. The lady, who was kind to children, thinking that the little girl might be trying to attract her notice, opened the door suddenly, and offered it some gingerbread. When the door opened, there was a strange, eager expression in the child's eyes; but when she saw the lady she looked scared and disappointed. The kind voice and manner soon reassured the startled child, who thankfully took the offering, broke it up into little bits in her hand, and carried it to the door-step opposite, where she again took up her station. Another child, seeing the gingerbread, came up to the solitary infant, who gave the new comer some, and, by gestures, the lady saw that she was informing the other child whence the gift came. After waiting a considerable time without eating her gingerbread, the poor little girl rose dejectedly and went away, still looking back at the house.

A day or two afterward, the same child was seen lingering about the pavement near the area, and holding out a bit of sugar candy in its tiny fingers through the rails.

The lady, who thought that the child was come to offer it out of gratitude for the gingerbread, went down into the area; and as soon as she appeared, the child ran away. Soon again, however, the child was at its old station, the door-step opposite. The lady had mentioned this to her only female servant as very odd, but received no observation in reply.

One morning the door was opened to receive a piece of furniture, and the same child again suddenly appeared, and advanced stealthily toward the door. The lady, who was near, said, "I see you!" when the child immediately retreated to the door-step.

"This is very extraordinary," said the lady to her servant; "I cannot make out what that child wants."

"Madam," said the servant, bursting into tears, "it is *my* child."

"Your child! But go, bring her in. Where does she live?"

"With my sister, and she goes to school. I have told her never to come here; but the poor thing *will* come every bit of play-time she gets. That day you thought she was offering you some sugar candy, I had been to the school and given her a penny; when school was over she came to give me a bit of the sugar candy she had bought. Oh, ma'am, have mercy—forgive me! Do not send me away."

The lady, who had known adversity, and was not one of those rigidly righteous people who forget the first principle inculcated by the divine Author of the Christian creed, looked grave, it is true, but did not shrink from the lowly sinner as if she had the plague, although she had become a mother before she had been made a wife, by the gay cavalier who had deceived and forsaken her. Nor did she turn her out on the wide world, in the virtuous sternness of her indignation. To the great horror of some of her neighbors, she told her servant

that her child might come to see her every Sunday, beginning with the next. When the child, who was no longer the moping creature which it had been before it was admitted to the mother, heard this, she immediately and anxiously inquired, "How many days and nights is it to Sunday?"

Some may sneer at this; to me there is something painfully affecting in the quiet, subdued demeanor of this offspring of shame, timidly watching to obtain a glimpse of her who had borne it, at an age when happier children are never without those greatest of enjoyments, the caresses of a mother. Think of the misery of the poor child, driven from the mere instinct of longing for its parent, to the staid demeanor of age, while the other merry little ones were sporting around it. Think what she must have suffered, as she gazed, day after day, at the frowning door, that shut out more than all the world's value to her. Think of the suffering mother, dreading to lose, with her place and character, the means of supporting her hapless, prematurely old infant. Oh, man, man, thou hast much to answer for!

SOUTH CANTON, N. Y., 6th Sept., 1848.

GENTLEMEN—I take this opportunity to inform you that a PHRENOLOGICAL SOCIETY has been formed in the village of Brooklin, township of Whitby, Upper Canada, for the purpose of, or having for its object, "improvement in the science of Phrenology, connected with Physiology and the laws of nature," etc., etc., of which I have the honor to be secretary. The society was organized about five weeks ago, under very auspicious circumstances, since which time we have met weekly, and with much interest, until about two weeks ago, when I left for this country; and at that time the society numbered about twenty-three members, of the most intelligent and influential persons in the village and its vicinity. I was requested by the society to inform you of its organization, and request your advice by letter with regard to the best method of procedure, having the above-named object in view; and also with regard to the proper books, busts, specimens, callipers, or instruments, etc., etc., and the cost of each. There are two or three of us ONLY who have ever paid any attention to these sciences; the rest of the members are entirely new beginners, except that nearly all of us had the pleasure of listening to a short series of lectures delivered in our village, by Dr. Salter, a very able and interesting lecturer and practical phrenologist from the States. There are also several who take the "Phrenological Journal," and there will be a number more subscribers to the "Journal" next year.

This village is NOTED for its LIBERALITY and ENTERPRISE, and although we are "new beginners," yet we are connected with some men of ability, learning and research; therefore we expect to be successful in attaining the object for which we have united our efforts and means. We have some connected with us (physicians and teachers) who are both able and willing to do SOMETHING in the way of lecturing before the society, on the above-named subjects, and have already done so; and we will also avail ourselves of every opportunity to hear lectures from those who are vastly more competent, as far as the means of the society will admit. And here I would observe that I have a long time thought of writing to some noted, competent lecturer, by the way of a "hint," that there is not a better place IN THE WORLD than is Canada West, at this time, for SUCH A LECTURER to spread the principles of Phrenology, Mesmerism, etc., and to DO WELL in so doing FOR HIMSELF ALSO.

The society has already been presented with a bust and some books, from

individuals. I have also a bust, Fowler's "Phrenology," Combe's "Phrenology" and "Physiology," and a number of other small works. The society gave me a list assorted from your catalogue, published in the "Journal," and some money, to purchase as far as it will go. I shall do so, and return to Whitby in about four days more; after which we shall be very happy to receive such advice and information as you think proper to give.

Address "BROOKLIN PHRENOLOGICAL SOCIETY, Whitby, C. W."

Yours,

L. C. THOMAS.

APPEAL TO YOUNG MEN.

"THESE scenes have passed away; and you are called upon to engage in another and quite a different conflict—a conflict in which you may twine the wreath around your brows undyed with the blood of your fellows: I mean the great battle of life—the struggle for MENTAL independence—the breaking through the serried ranks of ignorance, and the bringing the mass of mankind up to the proper dignity of man. This is a territory as broad and extensive as the world, and your conquests will be the hearts and minds of men. It is a mighty struggle for right—equal and unmeasured individual right,—for morality and religion,—for God and humanity.

"Change, change, change! We hear it; we see it; we feel it. The big heart of community is throbbing and beating with new pulsations. Mind is struggling with mind for new and mighty revolutions. The mental freedom—the greatness and glory of our people's government, is still falling back on the intelligence of the people, as its only safeguard and foundation. To whom, then, young men, should we look but to you? On you depends the perpetuation of our civil, political, and religious institutions, and on these our country is dependent for its own existence. These institutions are the veins and arteries which receive and return to the heart of our nation the life—the vitality—the very soul of her existence. Cast down from heaven the silent moon; blot out every twinkling star; and over this our weeping world, Night would be but darkness. Strike out these nurseries of learning, the birth-places of religion, of morality, of independence—independence of mind and body, the cradles of democracy and true greatness, and a darker Night reigns over the minds of men—society itself would die of its own inactivity.

"Education, then, true, religious education—the complete unfolding of the mind and the heart to the development of the whole immortal man, is the very soul of our republican, our religious institutions. Kindle anew the vestal fire upon the sacred altar of education; drink deep at the fountain of science, literature and learning; make the graces and goodness of religion the Penates of your hearts; unite yourselves by the everlasting ties of friendship, love, and truth, in one Monadelphian band of warriors, battling for right against might; and strike for your country, for humanity, and for your God."—BROWN.

PHRENOLOGY IN WEST BROOKFIELD, MASS.

MR. FOWLER: SIR—We are now taking more than thirty copies of your invaluable "Journal," and by its teachings our citizens are becoming generally convinced of the high moral tendency of the science, and its great utility in training the youthful mind for virtue and usefulness.

MR. H. B. GIBBONS has just finished a course of six lectures in this place, which were fully attended; and he has truly succeeded in placing the science on "high moral ground." At the close of his lectures, Arad Gilbert, Esq., was called to the chair, when the following preamble and resolutions were read and unanimously adopted:

Having listened to a series of lectures delivered in this village, by Mr. H. B. Gibbons, on the science of Phrenology, with deep interest and profit; therefore,

RESOLVED, That we consider him eminently qualified to present this subject in its true light.

RESOLVED, That we regard the practical demonstration he has given the audience, during his lectures, by the delineations of character in the examination of heads, as strongly confirming the science of Phrenology.

RESOLVED, That we hereby recommend Mr. Gibbons to the citizens of those places he may hereafter visit, as a gentleman every way worthy of their confidence and patronage.

RESOLVED, That the committee be authorized to tender a copy of the foregoing resolutions to Mr. Gibbons, and also to the "American Phrenological Journal," for publication.

ABNER C. GLEASON, }
HARRISON BARNES, } Committee.

West Brookfield, Mass., Aug. 12, 1848.

REFORM.

Rise from thy slumber, mortal man arise,
The day-star of Reform now shines on high;
Why wilt thou to its splendors close thine eyes,
And grope in darkness when there's light anigh?
The blooming earth and God's all-circling sky
Are full of lessons to the thoughtful mind;
Wisdom and beauty all around thee lie—
Ah, why wilt thou remain forever blind,
And close thine eyes on truth so plain, so well-defined?
Why wilt thou grovel in the dust for gold,
When thou hast wings to soar to heaven withal?
Ah, know'st thou not it makes thy heart all cold,
And overshades thee like a coal-black pall?
Thus hast thou labored ever since the fall—
Thus hast thou labored, too, in vain—but now
Wilt thou not listen to a warning call?
Wilt thou not cease at this low shrine to bow?
For Immortality is writ upon thy brow.*
How noble was man's nature! Ere he fell
He wandered 'mongst the bright Elysian bowers;
The savage lion, with the mild gazelle,
Lay at his feet in those calm, happy hours;
And with a wreath, a rosy wreath of flowers,
He twined the brows of his fair, blushing bride,
With heart-felt thanks to those superior Powers
Who gave them thus to wander, side by side,
Through those calm Eden bowers at morn or eventide.

* That man is destined for immortality, Phrenology has demonstrated; inasmuch as he has organs of mind which make him HOPE for a SPIRITUAL STATE of existence, and which adapt him to it. And it is an established law of things, that no one thing exists in nature, adapted to another, which is not, and never has been.

Return, O mortal, to those happy days !
 Bring back, bring back those Eden hours once more !
 Behold those little children at their plays—
 They're sinless now, as Adam was of yore !*
 Oh, keep them innocent as now—before
 Their feet have wandered in the paths of sin ;
 Instill into their thirsting souls the love
 Of God and their own selves ; and thus begin
 Those long-lost Eden hours again to usher in !† J. A. C.

FARMING PROMOTIVE OF LONGEVITY.—Dr. Jarvis then went into some statistical statements, comparing the longevity of farmers with other classes in the community. The deaths in the town of Dorchester for the last quarter of a century, showed a proportion of farmers who owned farms 45 10 per cent.—master mechanics 29—merchants, capitalists, etc., 31—laborers 27 ; showing that the life of the laborer was about three fifths as long as that of the farmer. Among the children of farmers and mechanics, under five years of age, the number of deaths is as 12 for the former to 32 for the latter, for which he accounted by supposing that the wives of the farmers were generally better qualified to manage them than were the wives of the laborers. Comparing Boston with the country, the average term of life in this city, was found to be 22 years, while in Franklin county it is 38 years and some months. The same will be seen by comparing the health of the cities of England with the agricultural districts. Dr. J. spoke further of the influence of drainage in some of the countries of Europe upon the health of the inhabitants, by which it had been much improved, and of the want of knowledge upon the subject in our state and country, and eloquently urged the attention of our legislators and those interested in the improvement of MAN, to the thorough investigation of this important subject.

SPIRITUALITY ILLUSTRATED.—A young lady of this city, highly esteemed and respected, who had been sick for some length of time, but was supposed to be almost convalescent, had a dream, a few nights since, in which it appeared to her that she would die at eight o'clock the same evening. On awaking, she informed the family of her dream, and remained firmly impressed with the idea that she should die at the hour designated ; and, under that belief, called her brothers and sisters around her, giving them good advice with reference to the future. Strange to say, and remarkable as it may seem, on the approach of eight o'clock, she manifested a calm resignation, AND ALMOST AS THE CLOCK TOLD THE HOUR, HER SPIRIT TOOK ITS FLIGHT ! Thus she foretold, by a singular presentiment, the day and hour of her own death !—ROCHESTER ADV.

* Jesus says, "Suffer little children to come unto me, and forbid them not ; for of such is the kingdom of heaven." And if the kingdom of heaven is of such, are they not sinless, as man was at the creation ? Is man, then, totally depraved ?

† The author of this poem believes that knowledge—the knowledge of God, of nature, and of man (Phrenology, Physiology, Natural Theology and Revelation)—is calculated and destined to restore man to his primitive condition ; to bring him to that period of millennial happiness, so often spoken of in the Scriptures, when every man shall sit under his own vine and fig-tree, and none shall say to his neighbor, "Know thou the Lord ?" for all shall know him, from the least to the greatest. But this change—this great Reform—must be brought about by the proper training and education of the young ; for "Train up a child in the way he should go, and when he is old he will not depart from it."

ARTICLE LXV.

PHRENOLOGICAL CHARACTER OF WASHINGTON ALLSTON. BY L. N. FOWLER.
ILLUSTRATED BY LIKENESSES.



No. 39. WASHINGTON ALLSTON.

Few heads and temperaments are more perfectly in harmony with their characters than this. In a wood-cut, like the above, due justice cannot be done to the representation of the temperaments, for few persons possess a more exquisite and susceptible organization than he did. According to Dr. Thomas' theory of the temperaments, and their manifestations in the shape of the body, face, and head, he had an organization of the highest order, for elevation of mind, refinement of feeling, and clearness of mental vision. His vital organs were not prominent, particularly those lying below the diaphragm; and, as the strength and influence of the animal and the lower and more selfish feelings of man's nature depend on them,

and the tone of mind is greatly affected by them, we infer that his mind was not much encumbered by low associations or inclinations. His motive temperament was fairly developed, giving muscular energy and power of endurance; while his mental, or nervous, greatly prevailed: consequently his enjoyments were mental, not physical, and he was much more disposed to mental than physical action, and willing even to sacrifice physical enjoyments and considerations, for the purpose of giving more time to mental exercises. Such an organization might become dissipated by nervous excitements, but could never become half so degraded as the one representing the lymphatic, in Combe's arrangement. See page 338 of this number.

His phrenological developments are distinct, and interesting to contemplate, because they are so harmonious with his known character. Although we have not examined the living head, yet we have several drawings and different views of it, and have examined his bust, taken after death, with great care, by that excellent artist, E. A. Brackett, of Boston, from which a marble bust was cut.

A profile view of his head shows it to be very high in the coronal region; indicating strong moral sense, regard for duty, justice, hope, enterprise, sense of the future, of the spiritual, marvelous, sacred, superior, and sympathy, with great tenderness of feeling. The moral organs all being apparently large, with such an elevated temperament, must have had a marked influence in the development and direction of his mind—not necessarily in a sectarian channel, but in the regulation of his conduct, the choice of his associates, the formation of his habits, and in the direction of his thoughts and conversation, as well as the productions of his genius. The natural tendency of such an organization is, to revel in the spiritual, and in poetical imagery—enjoying most what his imagination can create, rather than those things addressing the senses.

The same view shows a high crown to the head, indicating great ambition, regard for character, independence of feeling and action, self-reliance, perseverance, and decision of character. His bust and cut both show very large Sublimity and Ideality, giving a capacity to monopolize and direct a majority of the other faculties. Sublimity, combined as it is in his head, would enable him to appreciate all that is grand, extended, magnificent, vast, powerful, and eternal. It would aid greatly in magnificent conceptions, give great range of thought, and powerful combinations, either in nature, art, or oratory. Ideality, with its combinations and temperaments, would furnish him with an exquisiteness of emotion, fineness of feeling, scope and exaltedness of thought, beautiful conceptions, and powerful imagery, seldom equaled. Constructiveness is very large, as seen in the cut, and is connected in development with the organs above, rather than the low and back part of the head. Its manifestation with the latter, and a strong physical temperament, would give delight and suc-

cess in rough, heavy work, and in the ruder mechanics ; but the superior faculties give it an elevated direction, producing artistical and poetical talent, also conceptions of the highest order. So large a faculty, with such a combination, could not exist, with such a temperament, without a superior manifestation ; and its action is as great in the poet, designer, and artist, as in the mechanic. His reasoning faculties are fully devel-



No. 40. SIDE VIEW OF ALLSTON.

oped, with a predominance of Comparison, giving strong powers of association, combination, illustration, and capacity to criticise, analyze, and draw inferences. This faculty acts upon the past, present, and future, more than any other one faculty, aiding greatly to give perfection of mental action. His perceptive faculties are particularly large, to which he is greatly indebted for the perfection of his art ; they gave him uncommon accuracy in observation, and ability to identify physical objects, their qualities and uses. Locality being very large, gave him great facility in grouping objects of art or nature, and, with Ideality and Sublimity, led to the admiration of natural scenery. Color was large, as seen in the cut, which, joined with his Order, Comparison, and Ideality, gave a fine, exquisite taste, and capacity to revel in the enjoyment of the richest colors, properly arranged and blended. Order was very large, as seen also in

the cut; this gave perfection to his plans, system and method in execution, and, with Constructiveness, Ideality, and Comparison, enabled him to add neatness, taste, proper arrangement, and adaptation to all his productions.

Imitation being large, gave ease of manner, versatility of character and talent, and enabled him to copy, with great accuracy, the works of nature and of art. Language was very large, as seen in the fully developed eye in the cut, which gives but a faint idea of the original. He was free, easy, copious, and correct, in the use of language, and very successful in entertaining his friends. The subjects of his conversation were elevated, and his language refined and chaste. His social feelings were in character strong and active, and manifested among choice friends, and in the bosom of his own family.

Seldom do we have occasion to combine the developments of so elevated an organization, or one so well adapted to his profession. Having great ambition, it was guided by his higher moral and intellectual faculties; he had the rare talent not only to theorize, invent, and design, but to produce and perfect. In his case the spiritual controlled the physical, and the moral the animal. His predominating organs were Constructiveness, Ideality, Sublimity, Imitation, Comparison, Order, Locality, Form, Size, Weight, Color, Language, and the moral organs, with the mental temperament.

From his own statements concerning himself, and those of Dunlap and Lester, in the "Artists of America," we collect the following facts in the history of Mr. Allston:

Washington Allston was born in South Carolina, in 1779. His physicians recommended his removal to a northern climate, and, from his early boyhood, he seems to have made his home in Newport, Rhode Island, where he continued his studies till 1796, when he was entered at Harvard University. It would be difficult not to believe that this boy amused himself with brushes and paints, or had, in lack of such objects, some quiet chit-chat with nature, as Ben Jonson quaintly says. In fact, we have a scrap of authentic history about it, from the pen of the boy himself—now become a man, a poet, and a painter.

"To go back as far as I can—I remember that I used to draw before I left Carolina, at six years of age (by the way, no uncommon thing), and, still earlier, that my favorite amusement, much akin to it, was making little landscapes about the roots of an old tree in the country—meager enough, no doubt—the only particulars of which I can call to mind were a cottage built of sticks, shaded by little trees, which were composed of small suckers (I think so called), resembling miniature trees, which I gathered in the woods. Another employment was the converting the forked stalks of the wild fern into little men and women, by winding about them different colored yarn. These were sometimes presented with pitchers, made of the pomegranate flower. These childish fancies were the straws by which, perhaps, an observer might then have guessed which way the current was setting for after life." And then follow a few lines which would guard the reader from drawing too exalted an opinion of his native talent or propensity for art—and Allston had no false modesty; that worst display of insincerity was no part of his nature. Dunlap very properly says—"In these delights of Allston's childhood appear the germs of landscape gardening, landscape painting, and scenic composition. Less intellectual children are content

to make mud pies, and form ovens with clay and clam-shells, as if to bake them in. Even when at play, they are haunted by the ghosts of cakes, pies, and puddings." Allston goes on with his sunny sketch: "But even these delights would sometimes give way to a stronger love for the wild and the marvelous. I delighted in being terrified by the tales of witches and hags, which the negroes used to tell me; and I well remember with how much pleasure I recalled these feelings on my return to Carolina—especially on revisiting a gigantic wild grape-vine in the woods, which had been a favorite swing for one of these witches." "Here," remarks Dunlap, "may be perceived the germ of that poetic talent which afterward opened, and was displayed both by the pen and the pencil of Mr. Allston."

The painter now gives an account of his boyhood. "My chief pleasure now was in drawing from prints—of all kinds of figures, landscapes, and animals. But I soon began to make pictures of my own—at what age, however, I cannot say. The earliest compositions that I remember, were the *Storming of Count Roderick's Castle*, from a poor (though to me delightful) romance of that day, and the *Siege of Toulon*—the first in India ink—the other in water colors. I cannot recall the year in which they were done. To these succeeded many others which have likewise passed into oblivion. Though I never had any regular instructor in the art (a circumstance, I would here observe, both idle and absurd to boast of), I had much incidental instruction, which I have always through life been glad to receive from every one in advance of myself; and I may add, there is no such thing as a self-taught artist, in the ignorant acceptance of the word; for the greatest genius that ever lived must be indebted to others, if not by direct teaching, yet indirectly through their works. I had, in my school days, some of this latter kind of instruction, from a very worthy and amiable man, a Mr. King, of Newport, who made quadrants and compasses, and occasionally painted portraits. I believe he was originally bred a painter, but obliged, from the rare calls upon his pencil, to call in the aid of another craft. I used at first to make frequent excuses for visiting his shop to look at his pictures, but finding that he always received me kindly, I went at last without any, or rather with the avowed purpose of making him a visit. Sometimes I would take with me a drawing, and was sure to get a word of encouragement. It was a pleasant thing to me, some twenty years after this, to remind the old man of these little kindnesses." Pleasant thing, too, it must have been to the old painter, to hear such acknowledgments from the artist who had brought away the prize from the British Institution.

He tells us of his progress in art while at the University. "My leisure hours at college were chiefly devoted to the pencil—to the composition equally of figures and landscapes: I do not remember that I preferred one to the other; my only guide in the choice was the inclination of the moment. * * * * One of my favorite haunts when a child, in Carolina, was a forest spring, where I used to catch minnows, and, I dare say, with all the callousness of a fisherman; at this moment I can see that spring; and the pleasant conjurer, memory, has brought again those little creatures before me; but how unlike to what they were! They seem to me like the spirits of the woods, which a flash from their little diamond eyes lights up afresh, in all their gorgeous garniture of vases and flowers. But where am I going?"

So always was it with this gifted man. While the painter held the pencil it spoke the language of the soul—when he took up the pen he was a poet—and poetry and painting are only two breathing forms of the same spirit.

In Charleston he painted a head of St. Peter, when he hears the cock crow, and one of Judas Iscariot. He was now at the age of twenty-two, and he determined, in the freshness and enthusiasm of youth, to visit the shrines of art in the old world. Dunlap says, "Allston sacrificed his paternal inheritance to his love of the arts, to which he had devoted himself. The product of the sale of his hereditary property was appropriated to the support of the student in Europe, and the furtherance of his enlightened ambition! He had generous

offers from friends in Charleston, who, it would appear, wished to prevent any sacrifice of this kind, but the painter preferred independence, and a reliance on his own resources."

Allston has illuminated this period with his own pen. "There was an early friend, long since dead, whom I have omitted to mention, and I cannot but wonder at the omission, since he is one whose memory is still most dear to me. The name of this gentleman was Bowman. * * * I believe I was indebted for the uncommon interest he was pleased to take in me, to some of my college verses, and to a head of St. Peter (when he hears the cock crow), which I had painted about that time. Be this as it may, his partiality was not of an every day kind: for when I was about to embark for Europe, he proposed to allow me, nay, almost insisted on my accepting, a hundred pounds a year during my stay abroad. This generous offer, however, I declined, having at that time a small income, sufficient for my immediate wants; it would have been sordid to have accepted it. He then proposed to ship for me a few tierces of rice: that, too, I declined. Yet he would not let me go without a present, and so I was obliged to limit it to Hume's History of England and a novel by Dr. Moore, whom he personally knew. * * Such an instance of generosity speaks for itself. But the kindness of manner that accompanied it can only be known to me who saw it. I can see the very expression now. Mr. Bowman was an excellent scholar, and one of the most agreeable talkers I have known."

Soon after Allston's arrival in London he became a student of the Royal Academy. The Gladiator was his first drawing from plaster, and it gained him permission, says Dunlap, to draw at Somerset House—the third procured him the ticket of an entered student. West was then in the zenith of his fame, and he gave him his hand. Here is Allston's tribute to that great reformer in English art. "Mr. West received me with the greatest kindness. I shall not forget his benevolent smile when he took me by the hand; it is still fresh in my memory, linked with the last of like kind which accompanied the last shake of the hand, when I took a final leave of him, in 1818. His gallery was open to me at all times, and his advice always readily and kindly given. He was a man overflowing with the milk of human kindness. If he had enemies, I doubt if he owed them to any other cause than his rare virtue."

"I arrived in London about the middle of June, 1801, near the close of the annual exhibition. The next year was the first of my adventuring before the public, when I exhibited three pictures at Somerset House. The principal one a French Soldier telling a story (comic attempt)—a Rocky Coast (half length) with banditti, and a Landscape with horsemen, which I painted at college. I received two applications for the French Soldier, which I sold to Mr. Wilson, of the European Museum—for whom I afterward painted a companion of it, also comic—the Poet's Ordinary, where the lean fare was enriched by an incidental arrest."

In writing from the Louvre, Paris, Allston says: "Titian, Tintoretto, and Paul Veronese, absolutely enchanted me, for they took away all sense of subject. When I stood before the Peter Martyr, the Miracle of the Slave, and the Marriage of Cana, I thought of nothing but of the GORGEOUS CONCERT OF COLORS—or rather of the indefinite forms (I cannot call them sensations) of pleasure with which they filled the imagination. It was the poetry of color which I felt; procreative in its nature, giving birth to a thousand things which the eye cannot see, and distinct from their cause. I did not, however, stop to analyze my feelings—perhaps at that time I could not have done so. I was content with my pleasure, without seeking the cause."

Allston stayed only a few months in Paris during this visit (1804)—but he was not idle. He painted some compositions of his own, and made a copy from Rubens. He then turned his face to the sweet South, and journeyed leisurely on to Italy, crossing the Alps by the Pass of St. Gothard. He has given a few lines to, perhaps, the most beautiful scene on the earth. "I passed a night and saw the sun rise on Lake Maggiore. Such a sunrise! The giant Alps seem-

ed literally to rise from their purple beds, and, putting on their crowns of gold, to send up hallelujahs almost audible."

Nearly four years he now passed in Italy, principally in Rome. In that sad but beautiful land, in that wondrous city where art and history have clustered their treasures, with the most gifted of his own countrymen, and the artists of Europe, his existence was like a blissful dream. The climate, associations, the arts, and the ruins around him, perfectly accorded with his intellectual wants. How intensely they were appreciated is evident in his story of "Monaldi," a book which would have made a reputation for any other man. The faithfulness of descriptions interspersed throughout the volume every one will recognize, who has looked upon those scenes with feeling and discernment: while his discussions on art, the history of human passions, and female loveliness, are dramatic and profound.

Here he met Coleridge, and we can imagine how the hours passed beneath that sky, amid those ruins, statues, and olive groves, winged by the fluent wisdom and noble sympathy of two such beings. He studied in a private academy with Vanderlyn and with Thorvaldsen, whose name has since that day been inscribed upon the temple of sculpture which will last forever. He passes the following high eulogium upon the author of the *Ancient Mariner*: "To no other man whom I have known, do I owe so much, INTELLECTUALLY, as to Mr. Coleridge, with whom I became acquainted in Rome, and who has honored me with his friendship for more than five-and-twenty years. He used to call Rome the SILENT city; but I never could think of it as such while with him; for meet him when or where I would, the fountain of his mind was never dry; but like the far-reaching aqueducts, that once supplied this mistress of the world, its living streams seemed specially to flow for every classic ruin over which we wandered. And when I recall some of our walks under the pines of the villa Borghese, I am almost tempted to dream that I had once listened to Plato in the groves of the Academy. It was there he taught me this golden-rule—never to judge of any work of art by its defects; a rule as wise as benevolent, and one that, while it has spared me much pain, has widened my sphere of pleasure."

As a proof of estimation in which Allston was held in Rome, Prof. Wier, of West Point, who was studying in that city many years after Allston had left, says, that the artists of Rome inquired of him about an American painter, for whom they had no name but the American Titian. When Wier mentioned Allston's name, they exclaimed, "that's the man." I have heard celebrated European artists say they believed no painter's coloring, for two hundred years, has so closely resembled Titian's.

Allston thus speaks of his most celebrated pictures, omitting many of his beautiful works: "I will mention only a few of the principal, which I painted during my first visit to England, viz.: 'The 'Dead Man,'* etc.; 'The Angel liberating St. Peter from Prison.' This picture was painted for Sir George Beaumont (the figures larger than life), and is now in a church at Ashby de la Zouch. 'Jacob's Dream,' in the possession of the Earl of Egremont. There are many figures in this picture, which I have always considered one of my happiest efforts. 'Elijah in the Desert.' This I brought to America, but it has gone back, having been purchased here by Mr. Labouchere, M. P. The 'Angel Uriel in the Sun,' in the possession of the Marquis of Stafford. This is a colossal fore-shortened figure, that if standing UPRIGHT would be fourteen feet high, but, being fore-shortened, occupies a space of but nine feet. The Directors of the British Gallery presented me with a hundred and fifty guineas, as a token of their approbation of 'Uriel.' Since my return to America, I

* The "Dead Man" won the first prize of two hundred guineas from the British Institution, and the painter could have sold it for a large sum. But a fortunate occurrence brought it to this country. Mr. McMurtie, of Philadelphia, proposed to Allston to put the picture into his hands, and the Pennsylvania Academy paid for it \$3,500—hardly a tithe of its real value.

have painted a number of pictures, but chiefly small ones. I shall mention only a few of the larger ones, viz.: 'Jeremiah dictating his Prophecy to Baruch, the Scribe;' the figures as large as life. 'Saul and the Witch of Endor,' and 'Spalatro's Vision of the Bloody Hand.'"

The personal appearance of Allston was remarkable. His figure was slight, and his action significant of spiritual grace. His long hair hung carelessly about his neck. His face was small, and actually ploughed over with a kind of nervous ruggedness, finely illustrated in his bust by Clevenger. His eyes were large and lustrous, and the first sight of the painter made the stranger feel that he was a remarkable man. Even as he glided in his unpretending way along the street, there was an abstractive, an unearthly air about him, that often made the careless stop—and yet there never was a gifted man so utterly free from all consciousness of superiority. His mind was fixed, not on his reputation, but on that exalted standard of excellence toward which he earnestly pressed. He thirsted for a satisfaction which praise and consideration never yield. And who that knew him can ever forget the graces of his social character—the simple hospitality with which he welcomed the visitor—the unaffected interest with which he entered into the feelings and prospects of every votary of art—his sweet encouragement to the young—his ardent sympathy with every form of beauty and of truth—his winning recognition of nature under every disguise, and of honest worth, however unacknowledged? Add to all this a beautiful self-respect and childlike frankness, and nothing is wanting to win the hearts of the gifted and the generous.

A friend of Allston tells me a hundred touching stories about him. Here is one: "While in England, he threw off a little painting of great beauty—the subject of which, though perfectly free, to his own perception, from all moral objection, might be perverted to evil associations. The idea occurred to him while sitting alone the evening he had sent it to the purchaser. No sooner did the impression seize him, than, with conscientious sensibility to the high claims of his art, he wrote the owner of the picture, stating his scruples, begging its return. His desire was reluctantly granted. He sent back the gold with his thanks, and burned the picture." And yet the painter was poor, and needed money in that solitude of London. The artist who knew these facts, had known Allston for years. He says that when he looked on him after this sublime act, notwithstanding his familiarity with the painter, he was struck with a sudden veneration.

His conversation often tinged itself with the colorings of the spiritual world, and the few who were admitted into the tabernacle of his faith, bear witness to its exalted character. A life of earnest communion with the true and the beautiful, enabled him to speak of their mysteries as "one having authority." Never, we are told, was his language more significant, clear, and spiritual, than on the night of his death. This event was very unexpected. He had painted all day, and, with unusual cheerfulness, talked away the evening with his kindred. At a late hour he complained of a pain in his breast, to which he had been occasionally subject. His wife* (a sister to Dana, the poet,) left the room to bring some remedy, which had proved serviceable on former occasions. When she returned, he was leaning back in his chair apparently in a doze. She touched his shoulder; his eyes opened with a calm, sweet expression, and closed again; he sighed gently, and ceased to breathe. Thus was softly loosened the tie that bound that gifted and pure spirit to mortal life. He passed away in the full activity and consciousness of his powers, without any struggle or decay.

MAGNETISM A SCIENCE.—Mr. I. I. Keely, magnetizer, has proved, in a law suit, that it is a science, and compelled the authorities of Columbus, Ohio, to pay him back forty-three dollars, which they charge for a license to lecturers upon subjects not of a scientific nature.—EXTRACTED.

* This was his second wife. His first wife was a sister of the late Dr. Channing.

ARTICLE LXVI.

THE ORGANISM OR TEMPERAMENTS AS INDICATING CHARACTER.—NO. IV.

In the present number we give the views of George Combe, with his illustrations on the temperaments, together with the views of the celebrated Dr. Thomas, of Paris, translated by Dr. Andrew Combe.

It will be seen that Mr. Combe recognizes **FOUR DISTINCT** temperaments, instead of three. Mr. Combe says :

"The question naturally presents itself, Do we possess any index to constitutional qualities of brain? The temperaments indicate them to a certain extent. There are four temperaments, accompanied with different degrees of activity in the brain—the Lymphatic, the Sanguine, the Bilious, and the Nervous. The temperaments are supposed to depend upon the constitution of particular systems of the body: the brain and nerves being predominantly active from constitutional causes, seem to produce the nervous temperament; the lungs, heart, and blood-vessels being constitutionally predominant, to give rise to the sanguine; the muscular and fibrous systems to the bilious; and the glands and assimilating organs to the lymphatic.

"The different temperaments are indicated by external signs, which are open to observation. The first, or *lymphatic*, is distinguishable by a round form of the body, softness of the muscular system, repletion of the cellular tissue, fair hair, and a pale skin. It is accompanied by languid vital actions, with weakness, and slowness in the circulation. The brain, as part of the system, is also slow, languid, and feeble in its action, and the mental manifestations are proportionally weak.

"The second, or *sanguine* temperament, is indicated by well-defined forms, moderate plumpness of person, tolerable firmness of flesh, light hair inclining to chestnut, blue eyes, and fair complexion, with ruddiness of countenance. It is marked by great activity of the blood-vessels, fondness for exercise, and an animated countenance. The brain partakes of the general state, and is active.

"The *bilious* temperament is recognized by black hair, dark skin, moderate fulness and much firmness of flesh, with harshly expressed outline of the person. The functions partake of great energy of action, which extends to the brain; and the countenance, in consequence, shows strong, marked, and decided features.

"The *nervous* temperament is recognized by fine thin hair, thin skin, small thin muscles, quickness in muscular motion, paleness of countenance, and often delicate health. The whole nervous system, including the brain, is predominantly active, and the mental manifestations are proportionally vivacious."

Dr. Thomas observes :

"On looking at the animal system, we find it to consist of three great groups of organs, each group performing distinct functions, but all the parts of each so far analogous as to contribute to one general end. The first group is that contained in the cavity of the cranium, and the general function which it performs is to carry on, or rather to manifest, all the operations of the mind, to constitute the seat of sensation, and to supply nervous energy to, and to direct the movements of, all parts of the body. It is composed of many distinct parts, performing as many distinct functions; but all these, from a general similarity, may be regarded as belonging to the same genus, and may therefore be classed together. The second group is that contained in the cavity of the thorax, and it includes chiefly the lungs and the heart, having for their functions the pro-



41. LYMPHATIC.



42. SANGUINE.



43. BILIOUS.



44. NERVOUS.

cesses of sanguification and circulation, which also have a general resemblance in their object. The third group is that contained in the cavity of the abdomen, including the stomach, liver, spleen, bowels, etc.; each also differing from the other, but all concurring to effect the conversion of food into chyle, and the separation and excretion of the superfluous or injurious particles from the system.

"1. The mixed temperament. Every body can tell in a moment whether the head, the chest, and the abdomen, are well proportioned. In this division individuals apparently very dissimilar are classed. They may be tall or short, stout or thin, beautiful or ugly; but they all agree in having a just proportion in the volume and energy of the encephalic, thoracic, and abdominal organs. This is the essential character of this temperament.

"2. The cranial or encephalic temperament is distinguished by the relatively large head, open facial angle, moderately developed thorax and abdomen, and spare form; denoting great energy of passion, sentiment, and intellect, with less thoracic and abdominal activity. This variety is found highly developed in those great men who have rendered themselves illustrious either by their talents, their virtues, or their vices; viz., in the cruelest tyrants, chiefs of sects, great authors, Cataline, Tiberius, Brutus, Cicero, Pascal, Pope, Tasso, Molière, Voltaire, Rousseau, etc., all of whom, according to their historians, were meagre and spare, and remarkable for the predominance of the encephalic over the thoracic and abdominal organs.

"It is in this class of constitutions that we find men fitted for great deeds, and who raise themselves to eminence and renown in spite of every disadvantage. But we must not confound the essential with the occasional, and suppose that the encephalic are always remarkable for great or noble pursuits. They may predominate either in intellect, in propensity, or in sentiment; but although the particular character will then be different, the essential always remains, that mental energy of some kind will show itself. Thus, one individual with a very powerful cerebral organization will pass his days and nights, and employ all his faculties and passions, on things of little importance; he will reason continually, cry, agitate, and write against his brethren; while another engaged in commerce will expend all his energy on details; but both will be remarkable for energy, and the difference will be merely, that it is energy directed to different objects.

"3. The thoracic temperament is characterized by a small head and a limited abdomen, contrasting with a voluminous and powerful chest. It is about puberty that the thoracic organs begin to increase considerably. The thoracic constitution fits a man for fatigue and labor, and is seen in boxers in great perfection. Health with this temperament is robust, and diseases are inflammatory.

"4. The abdominal is easily recognized by the large protuberant abdomen, broad pelvis, and abundant development of the cellular substance over the whole body and limbs. Chyle is formed in large quantity and transformed into fat. The individual is slow in his movements, and his strength and mind are concentrated in his abdomen; he eats, drinks, and sleeps alternately.

"5. The cranio-thoracic is known by the head and chest being relatively much larger than the abdomen, and by its powerful dense muscles, and moral and physical force.

"6. The cranio-abdominal presents the head and abdomen largely developed, and a chest small and contracted. The muscles are moderate in size, and plentifully interspersed with cellular substance, whence arise the rounded form and softness of the female.

"7. The thoracico-abdominal presents the small head and ample thorax and abdomen, with large muscles, bones, and cellular membrane. It is well fitted for patient endurance of fatigue. It is more frequent in Asia and Africa than in America or Europe.

"Different temperaments enjoy very different degrees of health, and are subject to different kinds of disease. The marked encephalic is very prone to

over-exercise the brain, and to give rise to convulsive and nervous diseases, hypochondriasis, and mania. From leaving the thorax and abdomen, naturally feeble, unexcited by a sufficient supply of nervous energy, the encephalic is subject also to asthma, bad digestion, and its numerous train of concomitant evils. The marked thoracic, on the other hand, is subject to all the diseases of excited circulation, such as inflammation and rheumatism. The abdominal enjoys, on the whole, good health and vegetative existence, and his diseases are slow and of long duration.

"A knowledge of the constitutions or temperaments of individuals is exceedingly advantageous in regulating the choice of their profession, manner of living, and general conduct. A due degree of exercise favors the nutrition of an organ, and increases its power and facility of function; while deficient exercise leads to imperfect nutrition and debility of function, and too much leads to an irritable and unsteady action, speedily degenerating into disease. To preserve the advantages conferred by a mixed temperament, therefore, a due balance must be preserved in the exercise and repose of all parts of the system, and none must be left to languish in inaction.

"The cranial or encephalic temperament is one of the most disposed to excess and to disease; and when very marked, it is almost always accompanied by discontent, melancholy, and sleeplessness. To obviate those inconveniences, we must moderate the exercise of the brain, in never allowing study or thinking to continue to fatigue, in removing all the exciting causes of great passions, and in employing, on the other hand, the muscles in walking, running, mechanics, hunting, gardening, etc. A cheerful residence in a pleasant country, and avoiding solitude, heat, and cold, are very effectual with the same view. The tepid bath is most useful in moderating the dryness and inaction of the skin, and thus diminishing cerebral excitement. Vegetables, fruits, animal jellies, eggs, and all easily digestible substances which furnish much chyle and develop the abdominal organs, are advantageous; and tea, coffee, and other stimulants are hurtful. Wine ought to be sparingly used, and always diluted. The meals ought to be small and frequent, and followed by repose and rest, as thinking in the encephalic impedes digestion. Sleep is of great consequence to preserve the health of the encephalic.

"The thoracic temperament, although less liable to diseases, requires to avoid excesses as well as the encephalic; for although the individual can undergo great physical labor, yet, if he goes beyond his strength, the effects are proportionally severe and speedy in their progress. He thinks with difficulty, and when circumstances excite and keep up in him strong and violent passions, his brain is very apt to become affected. The thoracic development ought in general to be encouraged by a proper attention to exercise and diet; when in excess it may be gradually moderated by repose, by forcing study for a short time, and gradually extending it; by exciting the brain and abdomen, in short, at the expense of the thorax. It is the thoracic constitution that is peculiarly subject to inflammation, to rheumatism, etc., and that bears blood-letting without injury.

"The abdominal temperament is the most unfavorable, and its subjects are generally inactive and feeble minded. When it is perceived in early life, it may be diminished or remedied by removing abdominal and employing thoracic and cerebral stimuli. Frugality, slender repasts, fibrinous meats, drinks which excite the brain, especially active physical exercises, short sleep, and forced study, properly managed, produce the best effects. Every disease in this temperament is complicated with abdominal disturbance. The other compound temperaments may be estimated and regulated from the preceding observations.

"1. The change of temperament is most easily obtained at the time when the period of life naturally modifies it. In man, the cranio-abdominal child easily becomes cranial between 7 and 14, or cranio-thoracic between 15 and 25, or mixed or thoracic between 25 and 35, or thoracico-abdominal between 35 and 45.

"2. The development of a particular temperament is obtained with a facility proportioned to the natural proximity of the one sought for to that already existing. It is difficult for us to make an abdominal become encephalic; but it is not so difficult to convert a mixed into a decidedly thoracic.

"3. The organs to be developed must be exercised gradually, and in proportion to their natural force. If too little or too much exercised, they become diseased, languid, or exhausted.

"4. That one organ may be developed by exercise, all the rest must be as much as possible in a state of repose. There are even some organs that cannot be exercised freely if the others are not in repose; the activity of the encephalon, for instance, deranges speedily and powerfully the digestive organs, when both are exercised at the same time, and if persevered in soon induces disease.

"5. The more numerous and powerful the causes which favor or determine the exercise or repose of an organ, the more will that organ be disposed to exertion or repose, and consequently to develop itself or to diminish.

"Dr. Thomas's principle is simply, that as size is a measure of power, and as the whole system is made up of the nervous, the sanguineous, and the digestive apparatuses, contained respectively in the head, the thorax, and the abdomen, so will the natural constitution differ in proportion to the relative equality or predominance of all or any of these three great divisions. Thus, a great size of brain and head, with small thorax and abdomen, will give a constitution characterized by a necessary predominance of the cerebral over the thoracic and abdominal functions, viz., great nervous energy, activity, and force of mind, with little aptitude for muscular efforts, and rather weak digestion; and a large and capacious thorax, with small head and small abdomen, will give a constitution characterized by abundant sanguification, powerful respiration, and vigorous propulsion of the blood to the extreme points, and consequently, by an aptitude for muscular efforts and active exercise, much more than for mental activity or active digestion. And again, a capacious abdomen, with small head and narrow thorax, will give a constitution characterized by great powers of nutrition, plumpness, and sloth, much more than by mental or bodily energy, or vivacity of motion. And the other combinations of them will produce constitutions participating in the qualities of their constituent elements: such as the cranio-thoracic, with large head and thorax and small abdomen; the thoraco-abdominal, with large thorax and abdomen, and small head; and the cranio-abdominal, with large head and abdomen, and small thorax, etc., as already fully explained in our former paper."

DANGER ATTENDING PRECOCIOUS DEVELOPMENT.—There can be no doubt that many a child has been sacrificed in early youth to the pride of parents, who, delighted with the intellectual activity of their children, have striven to make them prodigies of learning. But in these cases of early and undue employment of the brain, inflammation of the hemispherical ganglion, or of the lining membrane of the ventricles, with serious effusion, has usually been the cause of either a fatal issue, or of subsequent mental imbecility. The late Mr. Deville related to me an interesting case of this kind.

An extremely interesting boy, of about twelve years of age, was brought to him for phrenological examination by a parent who was very proud of the intellectual endowments of his child. Mr. Deville gave his opinion of the boy's character, at the same time cautioning the father of the dangerous course he was pursuing. But the father's reply was, "All that the other boys considered labor and hard study, are mere child's play to him; that his studies could not be hurting him, he enjoyed them so much." Again Mr. Deville endeavored to save the child, but the father would not attend to the warning. Two years from that time the father again called on Mr. Deville, and in reply to his inquiries after his child, the father burst into tears—his child was an idiot.—SOLLY.

ARTICLE LXVII.

LECTURES TO YOUNG MEN ON INDUSTRY AND IDLENESS. BY HENRY WARD BEECHER.*

THE following, from our able and excellent friend, HENRY WARD BEECHER, will give our numerous readers as good an idea of INDUSTRY and IDLENESS as can be found in our language. Every line is to the point. The entire work abounds with rich illustrations of character, which cannot fail to make a favorable impression on all who read it:

As industry is habitual activity in some useful pursuit, so, not only inactivity, but also all efforts without the design of usefulness, are of the nature of idleness. The supine sluggard is no more indolent than the bustling do-nothing. Men may walk much, and read much, and talk much, and pass the day without an unoccupied moment, and yet be substantially idle; because industry requires, at least, the intention of usefulness. But gadding, gazing, lounging, mere pleasure-mongering, reading for the relief of ennui—these are as useless as sleeping, or dozing, or the stupidity of a surfeit.

There are many grades of idleness; and veins of it run through the most industrious life. We shall indulge in some descriptions of the various classes of idlers, and leave the reader to judge, if he be an indolent man, to which class he belongs.

1. The lazy-man. He is of a very ancient pedigree; for his family is minutely described by Solomon: "How long wilt thou sleep, O sluggard? when wilt thou awake out of sleep?" This is the language of impatience; the speaker has been trying to awaken him—pulling, pushing, rolling him over, and shouting in his ear; but all to no purpose. He soliloquizes, whether it is possible for the man ever to wake up! At length, the sleeper draws out a dozing petition to be let alone: "Yet a little sleep, a little slumber, a little folding of the hands to sleep;" and the last words confusedly break into a snore—that somnolent lullaby of repose. Long ago the birds have finished their matins, the sun has advanced full high, the dew has gone from the grass, and the labors of industry are far in progress, when our sluggard, awakened by his very efforts to maintain sleep, slowly emerges to perform life's great duty of FEEDING—with him, second only in importance to sleep. And now, well rested, and suitably nourished, surely he will abound in labor. Nay, "the sluggard will not plough by reason of the cold." It is yet early spring; there is ice in the north; and the winds are hearty: his tender skin shrinks from exposure, and he waits for milder days—envying the residents of tropical climates, where cold never comes, and harvests wave spontaneously. He is valiant at sleeping and at the trencher; but for other courage, "the slothful man saith, there is a lion without; I shall be slain in the street." He has not been out to see; but he heard a noise, and resolutely betakes himself to prudence. Under so thriving a manager, so alert in the morning, so busy through the day, and so enterprising, we might anticipate the thrift of his husbandry. "I went by the field of the slothful and by the vineyard of the man void of understanding; and lo! it was all grown over with thorns, and nettles had covered the face of it, and its stone wall was broken down." To complete the picture, only one thing more is wanted—a description of his house—and then we should have, at one view, the lazy man, his farm, and house. Solomon has given us that also: "By much slothfulness

* LECTURES TO YOUNG MEN, on Various Important Subjects. BY HENRY WARD BEECHER, of Indianapolis, Ind., now of Brooklyn, N. Y. Price 62½ cents. For sale by Fowlers & Wells, 131 Nassau street, New York.

the building decayeth; and through idleness of the hands the house droppeth through." Let all this be put together, and possibly some reader may find an unpleasant resemblance to his own affairs.

He sleeps long and late, he wakes to stupidity, with indolent eyes sleepily rolling over neglected work; neglected because it is too cold in spring, and too hot in summer, and too laborious at all times—a great coward in danger, and therefore very blustering in safety. His lands run to waste, his fences are dilapidated, his crops chiefly of weeds and brambles; a shattered house, the side leaning over as if wishing, like its owner, to lie down to sleep; the chimney tumbling down, the roof breaking in, with moss and grass sprouting in its crevices; the well without pump or windlass, a trap for their children. This is the very castle of indolence.

2. Another idler as useless, but vastly more active than the last, attends closely to every one's business except his own. His wife earns the children's bread, and his; procures her own raiment and his; she procures the wood; she procures the water; while he, with hands in his pocket, is busy watching the building of a neighbor's barn; or advising another how to trim and train his vines; or he has heard of sickness in a friend's family, and is there, to suggest a hundred cures, and to do every thing but to help; he is a spectator of shooting-matches, a stickler for a ring and fair play at every fight. He knows all the stories of all the families that live in the town. If he can catch a stranger at the tavern in a rainy day, he pours out a strain of information, a pattering of words, as thick as the rain-drops out of doors. He has good advice to every body, how to save, how to make money, how to do every thing; he can tell the saddler about his trade, he gives advice to the smith about his work, and goes over with him when it is forged to see the carriage maker put it on, suggests improvements, advises this paint or that varnish, criticises the finish, or praises the trimmings. He is a violent reader of newspapers, almanacs, and receipt books; and with scraps of history and mutilated anecdotes, he faces the very schoolmaster, and gives up only to the volubility of the oily village lawyer—few have the hardihood to match him.

And thus every day he bustles through his multifarious idleness, and completes his circle of visits, as regularly as the pointers of a clock visit each figure on the dial plate; but alas! the clock forever tells man the useful lesson of time passing steadily away, and returning never; but what useful thing do these busy buzzing idlers perform?

3. We introduce another idler. He follows no vocation; he only follows those who do. Sometimes he sweeps along the streets, with consequential gait; sometimes perfumes it with wasted odors of tobacco. He also haunts sunny benches or breezy piazzas. His business is to see—his desire, to be seen; and no one fails to see him—so gaudily dressed, his hat sitting askant upon a wilderness of hair, like a bird half startled from its nest, and every thread arranged to provoke attention. He is a man of honor; not that he keeps his word or shrinks from meanness. He defrauds his laundress, his tailor, and his landlord. He drinks and smokes at other men's expense. He gambles, and swears, and fights—when he is too drunk to be afraid; but still he is a man of honor, for he has whiskers and looks fierce, wears mustaches and says, "upon my honor, sir;" "do you doubt my honor, sir?"

Thus he appears by day; by night he does not appear; he may be dimly seen sitting; his voice may be heard in the carousal of some refectory cellar, or above the songs and uproar of a midnight return, and home staggering.

4. The next of this brotherhood excites our pity. He began life most thriftily; for his rising family he was gathering an ample subsistence; but, involved in other men's affairs, he went down in their ruin. Late in life he begins once more, and at length, just secure of an easy competence, his ruin is compassed again. He sits down quietly under it, complains of no one, envies no one, refuseth the cup, and is even more pure in morals than in better days. He moves on from day to day, as one who walks under a spell—it is the spell of despond-

ency, which nothing can disenchant or arouse. He neither seeks work nor refuses it. He wanders among men a dreaming gazer, poorly clad, always kind, always irresolute, able to plan nothing for himself, nor to execute what others have planned for him. He lives and he dies a discouraged man, and the most harmless and excusable of all idlers.

5. I have not mentioned the fashionable idler, whose riches defeat every object for which God gave him birth. He has a fine form, and manly beauty, and the chief end of life is to display them. With notable diligence he ransacks the market for rare and curious fabrics, for costly seals, and chains, and rings. A coat poorly fitted is the unpardonable sin of his creed. He meditates upon cravats, employs a profound discrimination in selecting a hat, or a vest, and adopts his conclusions upon the tastefulness of a button or a collar, with the deliberation of a statesman. Thus caparisoned, he saunters in fashionable galleries, or flaunts in stylish equipage, or parades the streets with simpering belles, or delights their itching ears with compliments of flattery, or with choicely culled scandal. He is a reader of fictions, if they be not too substantial; a writer of cards and billet-doux, and is especially conspicuous in albums. Gay and frivolous, rich and useless, polished till the enamel is worn off, his whole life serves only to make him an animated puppet of pleasure. He is as corrupt in imagination as he is refined in manners; he is as selfish in private as he is generous in public; and even what he gives to another, is given for his own sake. He worships where fashion worships, to-day at the theatre, to-morrow at the church, as either exhibits the whitest hand, or the most polished actor. A gaudy, active, and indolent butterfly, he flutters without industry from flower to flower, until summer closes, and frosts sting him, and he sinks down and dies, unthought of and unremembered.

6. One other portrait should be drawn of a business man, who wishes to subsist by his occupation, while he attends to every thing else. If a sporting club goes to the woods, he must go. He has set his line in every hole in the river, and dozed in a summer day under every tree along its bank. He rejoices in a riding party—a sleigh-ride—a summer frolic—a winter's glee. He is every body's friend—universally good-natured—forever busy where it will do him no good, and remiss where his interests require activity. He takes amusement for his main business, which other men employ as a relaxation; and the serious labor of life, which other men are mainly employed in, he knows only as a relaxation. After a few years he fails, his good nature is something clouded, and as age sobers his buoyancy, without repairing his profitless habits, he soon sinks to a lower grade of laziness, and to ruin.

It would be endless to describe the wiles of idleness—how it creeps upon men, how secretly it mingles with their pursuits, how much time it purloins from the scholar, from the professional man, and from the artisan. It steals minutes, it clips off the edges of hours, and at length takes possession of days. Where it has its will, it sinks and drowns employment; but where necessity, or ambition, or duty, resists such violence, then indolence makes labor heavy; scatters the attention; puts us to our tasks with wandering thoughts, with irresolute purpose, and with dreamy visions. Thus when it may, it plucks out hours and rules over them; and where this may not be, it lurks around them to impede the sway of industry, and turn her seeming toils to subtle idleness. Against so mischievous an enchantress, we should be duly armed. I shall, therefore, describe the advantages of industry, and the evils of indolence.

1. A hearty industry promotes happiness. Some men of the greatest industry are unhappy from infelicity of disposition; they are morose, or suspicious, or envious. Such qualities make happiness impossible, under any circumstances.

Health is the platform on which all happiness must be built. Good appetite, good digestion, and good sleep, are the elements of health, and industry confers them. As use polishes metals, so labor the faculties, until the body performs its unimpeded functions with elastic cheerfulness and hearty enjoyment.

Buoyant spirits are an element of happiness, and activity produces them;

but they fly away from sluggishness, as fixed air from open wine. Men's spirits are like water, which sparkles when it runs, but stagnates in still pools, and is mantled with green, and breeds corruption and filth. The applause of conscience, the self-respect of pride, the consciousness of independence, a manly joy of usefulness, the consent of every faculty of the mind to one's occupation, and their gratification in it—these constitute a happiness superior to the fever-flashes of vice in its brightest moments. After an experience of ages, which has taught nothing from this, men should have learned, that satisfaction is not the product of excess, or of indolence, or of riches; but of industry, temperance, and usefulness. Every village has instances which ought to teach young men, that he who goes aside from the simplicity of nature, and the purity of virtue, to wallow in excesses, carousals, and surfeits, at length misses the errand of his life; and, sinking with shattered body prematurely to a dishonored grave, mourns that he mistook exhilaration for satisfaction, and abandoned the very home of happiness, when he forsook the labors of useful industry.

The poor man with industry, is happier than the rich man in idleness; for labor makes the one more manly, and riches unman the other. The slave is often happier than the master, who is nearer undone by license than his vassal by toil. Luxurious couches—plushy carpets from oriental looms—pillows of eider-down—carriages contrived with cushions and springs to make motion imperceptible; is the indolent master of these as happy as the slave that wove the carpet, the Indian who hunted the northern flock, or the servant who drives the pampered steeds? Let those who envy the gay revels of city idlers, and pine for their masquerades, their routs, and their operas, experience for a week the lassitude of their satiety, the unarousable torpor of their life when not under a fiery stimulus, their desperate ennui, and restless somnolency, they would gladly flee from their haunts, as from a land of cursed enchantment.

2. Industry is the parent of thrift. In the overburdened states of Europe, the severest toil often only suffices to make life a wretched vacillation between food and famine; but in America, industry is prosperity.

Although God has stored the world with an endless variety of riches for man's wants, he has made them all accessible only to industry. The food we eat, the raiment which covers us, the house which protects, must be secured by diligence. To tempt man yet more to industry, every product of the earth has a susceptibility of improvement; so that man not only obtains the gifts of nature at the price of labor, but these gifts become more precious as we bestow upon them greater skill and cultivation. The wheat and maize which crown our ample fields, were food fit but for birds, before man perfected them by labor. The fruits of the forest and the hedge, scarcely tempting to the extremest hunger, after skill has dealt with them, and transplanted them to the orchard and the garden, allure every sense with the richest colors, odors, and flavors. The world is full of germs which man is set to develop; and there is scarcely an assignable limit, to which the hand of skill and labor may not bear the powers of nature.

The scheming speculations of the last ten years have produced an aversion among the young to the slow accumulations of ordinary industry, and fired them with a conviction that shrewdness, cunning, and bold ventures, are a more manly way to wealth. There is a swarm of men, bred in the heats of adventurous times, whose thoughts scorn pence and farthings, and who humble themselves to speak of dollars—HUNDREDS and THOUSANDS are their words. They are men of GREAT operations. Forty thousand dollars is a moderate profit of a single speculation. They mean to own the bank; and to look down, before they die, upon Astor and Girard. The young farmer becomes almost ashamed to meet his schoolmate, whose stores line whole streets, whose stocks are in every bank and company, and whose increasing money is already well-nigh inestimable. But if the butterfly derides the bee in summer, he was never known to do it in the lowering days of autumn.

Every few years, commerce has its earthquakes, and the tall and toppling

warehouses which haste ran up, are fast shaken down. The hearts of men fail them for fear; and the suddenly rich made more suddenly poor, fill the land with their loud laments. But nothing strange has happened. When the whole story of commercial disasters is told, it is only found out that they, who slowly amassed the gains of useful industry, built upon a rock; and they, who flung together the imaginary millions of commercial speculations, built upon the sand. When times grew dark, and the winds came, and the floods descended and beat upon them both—the rock sustained the one, and the shifting sand let down the other. If a young man has no higher ambition in life than riches, industry—plain, rugged, brown-faced, homely clad, old-fashioned industry, must be courted. Young men are pressed with most unprofitable haste. They wish to reap before they have ploughed or sown. Every thing is driving at such a rate that they have become giddy. Laborious occupations are avoided. Money is to be earned in genteel leisure, with the help of fine clothes, and by the soft seductions of smooth hair and luxuriant whiskers.

Parents, equally wild, foster the delusion. Shall the promising lad be apprenticed to his uncle, the blacksmith? The sisters think the blacksmith so very smutty; the mother shrinks from the ungentility of his swarthy labor; the father, weighing the matter prudentially deeper, finds that a *WHOLE LIFE* had been spent in earning the uncle's property. These sagacious parents, wishing the tree to bear its fruit before it has ever blossomed, regard the long delay of industrious trades as a fatal objection to them. The son, then, must be a rich merchant, or a popular lawyer, or a broker; and these, only as the openings to speculation.

Young business men are often educated in two very unthrifty species of contempt; a contempt for small gains, and a contempt for hard labor. To do one's own errands, to wheel one's own barrow, to be seen with a bundle, bag, or burden, is disreputable. Men are so sharp now-a-days, that they can compass by their shrewd heads, what their fathers used to do with their heads and hands.

3. Industry gives character and credit to the young. The reputable portions of society have maxims of prudence, by which the young are judged and admitted to their good opinion. Does he regard his word? Is he industrious? Is he economical? Is he free from immoral habits? The answer which a young man's conduct gives to these questions, settles his reception among good men. Experience has shown that the other good qualities of veracity, frugality, and modesty, are apt to be associated with industry. A prudent man would scarcely be persuaded that a listless, lounging fellow, would be economical or trust-worthy. An employer would judge wisely, that where there was little regard for time, or for occupation, there would be as little, upon temptation, for honesty or veracity. Pilferings of the till, and robberies, are fit deeds for idle clerks, and lazy apprentices. Industry and knavery are sometimes found associated; but men wonder at it, as a strange thing. The epithets of society, which betoken its experience, are all in favor of industry. Thus, the terms "a hard-working man;" "an industrious man;" "a laborious artisan;" are employed to mean, an *HONEST MAN*; a *TRUST-WORTHY MAN*.

I may here, as well as any where, impart the secret of what is called *GOOD* and *BAD LUCK*. There are men who, supposing Providence to have an implacable spite against them, bemoan in the poverty of a wretched old age, the misfortunes of their lives. Luck forever ran against them, and for others. One, with a good profession, lost his luck in the river, where he idled away his time a fishing, when he should have been in the office. Another, with a good trade, perpetually burnt up his luck by his hot temper, which provoked all his employers to leave him. Another, with a lucrative business, lost his luck by amazing diligence at every thing but his business. Another, who steadily followed his trade, as steadily followed his bottle. Another, who was honest and constant to his work, erred by perpetual misjudgments—he lacked discretion. Hundreds lose their luck by indorsing; by sanguine speculations; by trusting

fraudulent men; and by dishonest gains. A man never has good luck who has a bad wife. I never knew an early-rising, hard-working, prudent man, careful of his earnings, and strictly honest, who complained of bad luck. A good character, good habits, and iron industry, are impregnable to all the assaults of all the ill luck that fools ever dreamed of. But when I see a tatterdemalion, creeping out of a grocery late in the forenoon, with his hands stuck into his pockets, the rim of his hat turned up, and the crown knocked in, I know he has had bad luck—for the worst of all luck is to be a sluggard, a knave, or a tippler.

4. Industry is a substitute for genius. Where one or more faculties exist in the highest state of development and activity—as the faculty of music in Mozart—invention in Fulton—ideality in Milton—we call their possessor a genius. But a genius is *USUALLY* understood to be a creature of such rare facility of mind, that he can do any thing without labor. According to the popular notion, he learns without study, and knows without learning. He is eloquent without preparation; exact without calculation; and profound without reflection. While ordinary men toil for knowledge by reading, by comparison, and by minute research, a genius is supposed to receive it as the mind receives dreams. His mind is like a vast cathedral, through whose colored windows the sunlight streams, painting the aisles with the varied colors of brilliant pictures. Such minds *MAY* exist.

So far as my observations have ascertained the species, they abound in academies, colleges, and Thespian societies; in village debating clubs; in coteries of young artists, and among young professional aspirants. They are to be known by a reserved air, excessive sensitiveness, and utter indolence; by very long hair, and very open shirt collars; by the reading of much wretched poetry, and the writing of much, yet more wretched; by being very conceited, very affected, very disagreeable, and very useless; beings whom no man wants for friend, pupil, or companion.

The occupations of the great man, and of the common man, are necessarily, for the most part, the same; for the business of life is made up of minute affairs, requiring only judgment and diligence. A high order of intellect is required for the discovery and defence of truth; but this is an unfrequent task. Where the ordinary wants of life once require recondite principles, they will need the application of familiar truths a thousand times. Those who enlarge the bounds of knowledge, must push out with bold adventure beyond the common walks of men. But only a few pioneers are needed for the largest armies, and a few profound men in each occupation, may herald the advance of all the business of society. The vast bulk of men are required to discharge the homely duties of life; and they have less need of genius than of intellectual industry and patient enterprise. Young men should observe, that those who take the honors and emoluments of mechanical crafts, of commerce, and of professional life, are rather distinguished for a sound judgment and a close application, than for a brilliant genius. In the ordinary business of life, industry can do any thing which genius can do; and very many things which it cannot. Genius is usually impatient of application, irritable, scornful of men's dullness, squeamish at petty disgusts; it loves a conspicuous place, a short work, and a large reward. It loathes the sweat of toil, the vexations of life, and the dull burden of care.

Industry has a firmer muscle, is less annoyed by delays and repulses, and, like water, bends itself to the shape of the soil over which it flows; and if checked, will not rest, but accumulates, and mines a passage beneath, or seeks a side-race, or rises above and overflows the obstruction. What genius performs at one impulse, industry gains by a succession of blows. In ordinary matters they differ only in rapidity of execution, and are upon one level before men—who see the *RESULT*, but not the *PROCESS*.

THE REV. MR. GUTHRIE says, "they commit a grave mistake, who forget that injury as inevitably results from flying in the face of a moral or mental, as of a physical law."

ARTICLE LXVIII.

REPUBLICANISM THE TRUE FORM OF GOVERNMENT: ITS DESTINED INFLUENCE.—NO. XI.

Our last article on this subject embodied the great law—though it by no means did justice to its power or importance—that republicanism could exist only where, and as far as, moral sentiment and intellect governed the people. We proceed to present a few important inferences, consequent on that law, as applicable, more especially, to our own government.

The FIRST duty, the paramount labor of our government, is to EDUCATE ALL ITS CHILDREN AND YOUTH; because, as far as they grow up unenlightened, so far wily politicians can persuade them to vote their ticket, and thus subvert the one distinctive feature of our government, namely, that the MAJORITY shall rule; for, in this case, one man, perhaps, virtually casts the votes of thousands. But, just as far as the people are enlightened, so far they WILL think and vote independently—and this is exactly what is required. It will do for kings to spend such enormous sums on their army and navy, because by these they hold the people in subjection; and, if our government were tyrannical, our spending, as we do, EIGHTY-TWO PER CENT. of all our public funds on the army and navy, even in TIMES OF PEACE, and much more in times of war, would be quite proper; but, since the entire genius of our institutions differs heaven-wide from those of the old world, of course our expenditures should differ correspondingly. This spending, as we have done, OVER TWENTY MILLIONS ANNUALLY, on the average, for the past few years prior to the Mexican war, on what appertains to human slaughter, and NOT ONE DOLLAR out of the national treasury on public education, as such, is patterning after the blood-and-force governments of the old world, but wholly incompatible with that spirit of liberty and equality which we profess.

Then what shall we say of the TWO HUNDRED MILLIONS expended in the Mexican war? Laid out judiciously in disseminating knowledge among the people, who can calculate the amount of happiness, present and prospective, and in ways innumerable, it would have produced—or the benefits, as well as substantial glory, it would have conferred on our republic? AND THE PEOPLE MUST BE BROUGHT UP TO THIS IDEA OF GOVERNMENT'S EDUCATING ALL OUR CHILDREN—our poor, especially. Voters must REQUIRE it at the hands of those elevated to office.

And, what is more, this will almost wholly obviate both crime and the enormous expenses of its trial and punishment. A few who are educated now and then forge, or something of that sort, but more than nine tenths of all our jail and prison crimes, are perpetrated by the ignorant and the drunken—and their children follow in their footsteps; whereas, if government should place them at school, and give them access to libraries, they would grow up respectable and virtuous. Readers who love your country, think on this point. Our presentation of it bears no comparison with its intrinsic importance. Come, let us get up a NATIONAL EDUCATIONAL party, and compel Congress to give only its crumbs to blood, while it provides bountifully mental food, of every variety, for

the entire people. Such a course will confer more **GLORY**, as well as happiness, upon our nation, than the conquest of the whole world; and is the very thing, and the only thing, that can perfect our free institutions. And now is the time to begin to move in this matter.

In our next volume we shall detail the system of public education developed by physiology and Phrenology.

Our second inference from the law embodied in our last article is, that the real wielders of governmental power, the true **RULERS** of our nation, are, not its public officers, or legislators, or senators, or even presidents, but its **TEACHERS** and **PUBLIC LECTURERS**, in conjunction with its book and newspaper makers and venders. **THESE** determine what public policy shall prevail, and measures shall be adopted, by saying what men and measures shall be voted into power. The power wielded by those who make our school books is beyond all computation, and might be far greater. The same is true of all authors, in proportion as their books are read. Not a few of them—most novel writers, for example—wield this power apparently for evil; yet they wake up mind, and that mind, once aroused, will purify itself of much of the corruption thus imbibed. Let mind only be brought into action, be the means what they may, and such mental quickening will go on to work out its own salvation. Of course, if mind can thus be awakened into life by reading what has a high intellectual and moral tendency, all the better. Writers of all kinds are most solemnly bound to put forth ideas that shall exalt their readers, yet, even then, some will not read such works and papers, who will read those of a lower and more animal grade; and a taste for reading once formed, they will ultimately read those of a more moral and scientific character. **GET THE PEOPLE TO READ.** This will both save our government, and immeasurably elevate our national character.

Accordingly I look upon no occupation so truly useful and dignified as that of authors, editors, publishers, printers, and venders of books. They are regenerating our nation, and thereby the world. Like the small stone cut out of the mountain, they are silently but effectually wielding the destinies of the race. They are slowly lifting it up out of the degradation and animality in which it has so long lain, and making human brutes and devils, human angels. No finite mind can estimate either the greatness or the goodness of the work they are doing. And let all who can, join in this nation-improving work of **SPREADING KNOWLEDGE** by making and circulating reading for the million. None can calculate the swelling emotions of the editor's own soul while engaged in this, the only labor of his life. Join him, ye who would be supremely happy as well as superlatively useful. Every book put forth is a stone in our national edifice which shall endure forever, and embrace within its ample walls myriads on myriads of human beings throughout all coming time!

But there is one class of knowledge disseminators—humble, sometimes ridiculed, and nowhere very highly esteemed—which deserves special recommendation. Reference is had to book **PEDLERS**. This peddling occupation is too little respected, partly from the impositions it has practiced, and partly from other causes; yet why should not the **SELLER** of useful wares be as much honored as the manufacturer, and the itinerant as the stationery seller? But, next to authors, I regard the book pedlers as the most truly honorable, because the most truly useful, class of men on the face of the earth. Printers and whole-

salé publishers are doing a glorious work, but they would do little without him. They are his waiters. They make all ready, while he does the ACTUAL work. I honor all manufacturers of useful commodities, because they are promoting human comfort. I honor all manufacturers of good reading, most of all, because they make what develops mind, and puts the human soul—that greatest of all—upon a higher plane of happiness and of being. But I honor those who circulate these works from house to house quite as much. The book pedler is as essential as the author, because he carries the work to those who would not otherwise have seen it, so that all the additional good done by all the books he scatters abroad, he does, and the honor is his. I of course include periodicals and papers. And every number they circulate entitles them to that honor which cometh from God, and is connected with doing good. They are national benefactors—race benefactors. And the more there are of them, and the more zealously they labor, the more this work of all work goes on to gather the harvest of humanity into the garner of happiness and heaven. We honor them. We not only shake them mentally by the hand and heartily thank them in the name of man, but we cordially bid them “God speed.” And thus it is that the editor feels toward every one who circulates any one of his man-perfecting works.

Nor can any one engage in any work more profitable to himself, than in going from house to house with good books, for it brings him in direct communion with human nature in all its forms and phases. It soon teaches him men, and exactly how to TAKE men—how to OPERATE on them—how to persuade, move, and MOULD MIND, and this is the greatest and most valuable power mortal man can possibly possess. Besides, it wears off his own excrescences, and polishes his manners, at the same time that it is the very best sharpener up of all his powers which the world affords. It is the VERY thing to fit a young man for the practical duties of life, at the same time that it confers the greatest blessing on our nation which it is in the power of the sons of liberty to confer. Would to heaven we had a thousand book pedlers and subscription solicitors to one. What if some oppose and ridicule; every book left will shed a beam of honor upon you in after years. What if you no more than make expenses—and he is a poor one who cannot make good wages—you enrich your MINDS, and THIS is your greatest good. We then submit to young men, almost entreat them, in view of all these motives—that of patriotism, most of all—to turn aside from other callings and enter this; or, if not for life, to take it up now and then, say winters when other work is scarce, and do for your country, your race, and yourselves, the greatest work it is permitted to mortal man to do.

PHRENOLOGISTS say, and say truly, that, contrary to the general sentiment, the mass of mankind have not self-esteem enough. Few have confidence to attempt a tithe of what they might accomplish, in any pursuit or vocation. Intellectually, we are grovellers all—“poor and abject as the miser amid his money-bags” not from lack of wealth, but as wanting energy and self-confidence to use it.”

PHRENOLOGY IN THE SOUTH.—We are receiving cheering accounts from all parts of the extreme South, in relation to the progress of Phrenology. May it secure the attention of every resident in this fair clime.

MISCELLANY.

OUR PHRENOLOGICAL TRACT SOCIETY is not yet fully organized, so that we are not yet prepared to communicate any thing more concerning it in this number, further than that it has awakened a very considerable interest in its formation and prosperity.

PHRENOLOGY IN ARKANSAS.—“The cause of Phrenology meets with many zealous supporters here, notwithstanding the great scarcity of your valuable works. A deep interest in this matter is beginning to manifest itself among our intelligent and literary men, and doubtless will soon create a new demand for many of your works upon this great study, which should be paramount with every rational man.

“I am, respectfully, yours, etc.,

“WM. R. RIGHTOR.”

ANIMAL MAGNETISM.

CHARLES MORLEY, in his introduction to the “Elements of Animal Magnetism,”* says:

“Mesmer was the first who reduced the principles of Animal Magnetism to a system, and he employed it very successfully as an auxiliary of medicine in his extensive practice. This was in 1774. In a few years he was assailed by numerous enemies. The curative effects of animal magnetism excited the jealousy of the medical faculty in Paris; hence the Académie Royal Medicine, in the exercise of its royal prerogative of intolerance, decreed: No physician shall declare himself a partizan of animal magnetism under the penalty of being struck from the list of members. In 1745 this same Academy had condemned inoculation as ‘murderous,’ ‘criminal,’ and ‘magical.’ Peruvian bark shared the same fate; also against the circulation of the blood. In 1784 this Academy appointed a committee from their number to examine and report on animal magnetism; but instead of confining their attention to the facts which were laid before them, they sought the cause by which they were produced, and inquired into the existence of the fluid described by Mesmer, but it escaped their research. They could not see, taste, or touch it; they could not collect it in masses, and could neither measure or weigh it; therefore they made a leap in the dark, and concluded that animal magnetism did not exist. How ridiculous would such tests now seem to determine whether the mind exists or not; but it is equally so with regard to animal magnetism. But the decree of the Academy was assailed on all sides, and their sophistry detected by some of the most learned men of Europe, and the science spread, in spite of persecution, through France, Germany, Holland, and many members of the Academy became believers and practicers of it, as an auxiliary of medicine; and in 1825, a new commission was appointed to examine and report to the Society on the subject, and in 1831, they reported unanimously in its favor, although when first appointed several of the committee were opposed to it. In Europe, Cuvier, Laplace, Humboldt, Dugald Stewart, Coleridge, Prof. Kluge, and Dr. Elliotson are advocates of it; and in our own country, Doctors Bartlet of Lowell, Flint and Buyard of Boston, Cutler of N. H., Cleaveland of R. I., and Payne and Hof-

* Price twelve and a half cents. Fowlers & Wells, New York.

fendahl of Albany, use it with great success in their practice as an auxiliary of medicine; besides the president and professors of Union and other colleges, and a large number of the most intelligent men in our country, are either practical magnetizers or advocates of it.

"We are aware that it has numerous opposers. Every new discovery has had its opposers, and the more important the discovery, the more numerous were the opposers. Harvey, the discoverer of the circulation of the blood, was persecuted by the most learned physicians, and they so prejudiced the people against him, that he lost his extensive practice and had to flee his native country. Galileo was condemned to the inquisition. Fulton was persecuted. But like every other truth, it will triumph over opposition, and hold up to shame and contempt those who oppose it through ignorance and prejudice, as opposers of this and every truth are among those who never have examined it; for it is the universal result, that every one who carefully examines it, by experiment and observation, becomes convinced of its reality.

"Animal magnetism is introduced with success into the hospitals of Paris and London. At Berlin is a professorship of animal magnetism in the Medical College. The learned Dr. Kluge now fills that station.

"Some charge the whole phenomena of animal magnetism to the devil. Admit this, and we must also admit that he is a clever sort of a fellow after all, to thus relieve distress, and reclaim the drunkard from the intoxicating bowl, to become a good member of society; to change hatred into love, so that the subject can pray for his enemies, and be saved from premature death. Magnetism does all this, and if this is a work of the devil, the poor fellow has heretofore been awfully slandered.

"Animal magnetism, like every other blessing, has doubtless been abused by some; so has religion."

ENCOURAGEMENT TO THE REFORMERS.

THE following, from Dr. Buchanan's reply to Rev. N. L. Rice,* will interest our readers. Let those who are obliged to confront opposition and bigotry, look back to the days of Galileo, and take courage—"Better times ARE coming." Dr. B. says:

"The whole of this opposition to science and free investigation—the assaults upon Phrenology, Geology, Political Economy, and Astronomy—the attempts to array sectarian prejudice against their cultivation, and to revive the dark ages of witchcraft, murder, and religious intolerance—the attempts to resist and denounce radical reforms for the improvement of the healing art, and radical reforms for the improvement of society, for the diffusion of liberty, for the enlightenment and elevation of the people—originate alike in the same great deep and everflowing fountain of evil—the animal nature of man—the selfish and stubborn passions which continually resist all that is good and progressive. The struggle of the FLESH against the SPIRIT—of the animal against the moral nature, and the progressive triumph of the latter, constitute the great outline of human destiny in which we are now acting our parts, for the benefit or injury of mankind. The anti-reformers of all ages, who in Judea cried out, 'Crucify him, crucify him'—who, in subsequent periods, erected the stake, the gibbet, and the dungeon, all over Christendom—and who, in the present day, shorn of their physical power, carry on a fierce moral war of hatred, denunciation, sophistry and misrepresentation, against all that tends directly to a higher and better future—toward the great millennial era which in due time must come—these anti-reformers of all times and countries, are collectively classified as the CHAMPIONS OF DARKNESS, and their relation to the HERALDS

* For sale by Fowlers & Wells, New York. Price 20 cents, mailable.

OF LIGHT has been so felicitously expressed by the poet Charles Mackay, that we could not read a more graphic sketch than in his beautiful lines :

"The man is thought a knave or fool,
Or bigot plotting crime,
Who, for the advancement of his kind,
Is wiser than his time.

For him the hemlock shall distill;
For him the axe be bared;
For him the gibbet shall be built;
For him the stake prepared:
Him shall the scorn and wrath of men
Pursue with deadly aim;
And malice, envy, spite, and lies,
Shall desecrate his name.
But truth shall conquer at the last,
For round and round we run,
And ever the right comes uppermost,
And ever is justice done.

"Pace through thy cell, old Socrates,
Cheerily to and fro;
Trust to the impulse of thy soul
And let the poison flow.
They may shatter to earth the lamp of clay
That holds the light divine,
But they cannot quench the fire of thought
By any such deadly wine;
They cannot blot thy spoken words
From the memory of man,
By all the poison ever was bruised
Since time its course began.
To-day abhorred, to-morrow adored,
So round and round we run,
And ever the truth comes uppermost,
And ever is justice done.

"Plod in thy cave, gray anchorite,
Be wiser than thy peers;
Augment the range of human power,
And trust to coming years.
They may call thee wizard and monk accursed,
And load thee with dispraise;
Thou wert born five hundred years too soon
For the comfort of thy days.

But not too soon for human kind,
Time hath reward in store,
And the demons of our stories become
The saints that we adore.
The blind can see, the slave is lord;
So round and round we run;
And ever the wrong is proved to be wrong,
And ever is justice done.

"Keep, Galileo, to thy thought,
And nerve thy soul to bear;
They may gloat o'er the senseless words they wring
From the pangs of thy despair;
They may veil their eyes, but they cannot hide
The sun's meridian glow;
The heel of a priest may tread thee down,
And a tyrant work thee woe;
But never a truth has been destroyed.
They may curse and call it crime;
Pervert and betray, or slander and slay
Its teachers, for a time;
But the sunshine aye shall light the sky,
As round and round we run,
And truth shall ever come uppermost,
And justice shall be done.

"And live there now such men as these—
With thoughts like the great of old!
Many have died in their misery,
And left their thoughts untold;
And many live, and are ranked as mad,
And placed in the cold world's ban,
For sending their bright, far-seeing souls,
Three centuries in the van.
They toil in penury and grief,
Unknown, if not malign'd;
Forlorn, forlorn, bearing the scorn
Of the meanest of mankind.
But yet the world goes round and round,
As the genial seasons run,
And ever the truth comes uppermost,
And ever is justice done."

"The spirit of liberalism, he remarked, was rising in this age, as a mighty power, before which the despotisms of Europe, the power of Mammon, and the spirit of bigotry, were trembling in their strongholds. In this free country political despotism had been crushed, and the tyranny of opinion in science and religion was meeting the same fate. The whole army of reformers (of whom many were present) were marching to a sure and brilliant triumph. Medical and scientific reformers were leading an important section of this army, and they, with the reformers of morals and religion, would march side by side—their standards floating together and often meeting in the great crusade against evil and ignorance, for the redemption of the race."

A SPOTTED NEGRO.—The Raleigh Standard, of the 13th inst., published in North Carolina, has the following: On Saturday last, we were invited by Mr. Northam, of Johnston County, to examine at Lawrence's Hotel a negro boy he had in charge—and a very strange looking boy he is. He is as black as the negro ordinarily is, and has white rings around his arms and legs; the skin upon his breast and abdomen is white, and there is a white streak commencing at the top of his forehead, and running an inch or so up his head, the hair on this part of his head being as white and as soft as lamb's wool. The white is remarkably clear, and contrasts singularly with the black skin, which covers the other parts of his body. This boy is three years old, was born in Johnston county, this state, and seems to be smart for one of his age.

For the American Phrenological Journal.

THE PRESENT.

How oft does thought on busy wing ascend,
 (And by its power are earthly things surveyed ;)
 The Present, Past, and Future scenes all blend,
 A varied landscape, in its light and shade.
 And oh, how oft bright Hope, with golden beams,
 Tinges the scenes that Fancy's realms supply,—
 While Disappointment o'er its passing dream
 Throws its dark shade as with the past they fly.

'Tis thus that men will oft at times descry,
 This world is one of woe and misery,—
 Forgetting this, that all true pleasures lie
 Neither in Past nor in Futurity ;
 But in the Present, and in that alone,
 Is where contentment ever can be found ;
 What is there more that we can call our own,
 But what's embraced in that one simple sound ?

The Past is gone, its scenes return no more,—
 The hour that's fled returneth not again ;
 The Future's veiled, and to all human lore,
 To pierce its portals, will the task be vain.
 Then he who always looks for future joys,
 Or wishes oft for those that's past and fled,
 Was not one single hour without alloy,
 And every day in bitterness is sped.

But oh, how oft, e'en when this truth we know,
 Do all our efforts seem to turn to gall,—
 For what's called pleasure is not truly so,
 And thus misguided, sacrifice our all ;—
 Yet hug the phantom closer to our breast,
 As each embrace its parting pang has given,
 And every effort made to lull to rest,
 Serves but to make the point still deeper driven.

Then wake, O mortals, rouse thy mental power,
 And cast away upon the ebbing tide
 Thy ignorance—which even at this hour,
 Amid its folds doth half thy pleasures hide.
 Let Reason guide, let her bold, steady ray
 Illume the darkness that doth yet remain,
 And boldly follow where she points the way,
 If you the realms of happiness would gain.

When will you learn to study nature's laws,
 And which infringed alone gives pain to thee,—
 That this infringement is alone the cause,
 Not the EFFECT of all men's misery ?

Then "know thyself" if you would wish to live;

But if you wish your failings to restore,

Seek Health and Virtue; these alone can give,—

And when you've found them, "go and sin no more."

DANBURY, July, 1848.

G. TAYLOR.

THE POWER OF MIND.

BY REV. W. T. HARLOW.

Power is the property of mind. It is, strictly speaking, predicable of nothing but mind. We are exceedingly apt to lose sight of this truth, in considering the different phenomena of the natural world. We say that the storm, the lightning, and the tornado, are powerful; but where would be their power were the omnipotent Mind to be withdrawn? We say of the man who is a giant in muscular strength, that his arm is mighty; but where is its power when the spirit takes its flight? That arm that was raised in terror is now nerveless and innocent, and the insignificant worm proudly triumphs over it.

Power, like the mind to which it belongs, is indestructible. Physical disorganization may impede its action, but it cannot annihilate it. There is power even in the mind of an idiot. It may be fettered, like Samson, with cords for a season, but it only waits for a proper time—the time that God has appointed—when, like him, it will burst those cords, and rise with native, unobstructed freedom.

But there is within us, in addition to this locomotive power, one of a much higher grade. It is the power of thought—thought that gives to man dominion over the beasts of the field, the birds of the air, and the fish of the sea—thought the mighty instrument that moves the affairs of this world! Look at its achievements! What has it not done? It has embodied itself in language, and found the means of its own preservation, so that the thoughts of ages past become the thoughts of this. It has triumphed over the elements, and made them subserve its own advancement. It has navigated the ocean, and girted the earth in spite of difficulty. It has leveled mountains, elevated valleys, and brought the ends of the world into neighborhood. It has towered above the storm, scaled the heavens, and, laying its hand upon the forked lightning, has born away in triumph its terrific fangs. Disdaining the tedious communication by means of steam, and flying away on magnetic wires, with lightning speed, it has linked together distant cities, and made them one. It has analyzed and classified the rocks, the plants, the birds, the water, and the fish, of the present and of past ages. Not content with exploring the surface, it has entered the deep caverns of the earth by the volcano's crater and investigated the phenomenon of those great respirators of nature, and determined the laws which regulate the earthquake's shock; and thus, with the familiarity of the schoolboy with his ball, it calls the earth its own. The deeds of noble daring which poets have sung have been achieved, and sung, too, by the power of thought. It gives skill to the sculptor's chisel. It is the orator's spell-binding influence. It is music's melody, and the poet's fire. Such is the power of thought, and such its achievements. What it is yet destined to accomplish we may not say. True, in some respects it is limited; but in others its limits, if it have any, have never yet been found. Mind is on the advance. There never was a time when exulting Science gazed on more or brighter trophies than at the present. And yet it may be, that all that the wise have known as yet, in comparison of what may still be known, is as if they had been playing, as Newton said of himself, with the pebbles on the shore of the great ocean of truth. Yes, the march of thought is onward in the direction of those unknown limits. And other generations, borne on by its power to a higher stand than that of the present, may talk of discoveries within the field of their vision which do not come within the range of ours.

Such is the power of all. One may bury it up, or, by energetic and patient

application, call it forth, and give it wings for almost any flight. It may require long days and years of unremitting labor; but the result, when science shall crown her trophies, and lay them at his feet, and the exulting heart shall swell with rapture more noble than that of the hero of the battle-field when his eye surveys the achievements of his valor, will repay him for his toil.—LADIES' REP.

And this mighty power is put forth by means of the BRAIN, which diffuses its energies throughout the entire body.—ED.

MAXIMS AND MORALS FOR MERCHANTS.—1. The world estimates men by their success in life; and, by general consent, success is evidence of superiority.

2. Never, under any circumstances, assume a responsibility you can avoid consistently with your duty to yourself and others.

3. Base all your actions upon a principle of right: preserve your integrity of character, and, in doing this, never reckon the cost.

4. Remember that self-interest is more likely to warp your judgment than all other circumstances combined; therefore, look well to your duty when your interest is concerned.

5. Never make money at the expense of your reputation.

6. Be neither lavish nor niggardly; of the two, avoid the latter. A mean man is universally despised; but public favor is a stepping-stone to preferment—therefore generous feelings should be cultivated.

7. Let your expenses be such as to leave a balance in your pocket. Ready money is a friend in need.

8. Keep clear of the law; for, when you gain your case, you are generally a loser of money.

9. Never relate your misfortunes, and never grieve over what you cannot prevent.

10. No man who owes as much as he can pay, has any moral right to endorse for another.—HUNT'S MERCHANT'S MAGAZINE.

AGE OF STATESMEN.—Of our distinguished public men, John Quincy Adams born in 1767, was 80 years of age. Henry Clay comes next, being 70 years old on the 15th of April. Martin Van Buren, R. M. Johnson, J. C. Calhoun, Lewis Cass, Daniel Webster, singularly enough, were all born in 1782, and of course are 65 years of age. Tyler is 8 years younger—born in 1790. Polk is about the same age. Dallas 2 years younger yet, born 1793. The rest of our prominent public men are generally younger by years.

If we cross the Atlantic we find a statesman in Wellington, unimpaired in intellect at the age of 78. The age of Peel is about 60.

LONGEVITY OF QUAKERS.—It has been ascertained, from authentic sources, that one half of the race die before reaching the age of twenty-one; and the bills of mortality published in large cities, show that one half die before attaining the age of five years. With these undisputed facts before us, it will seem strange that the average age of Quakers is fifty-one years, two months, and twenty-one days. This is no doubt attributable to the restraints and moderation which the principles of that sect impose upon its members; the restraints they are under in mingling in many of the dissipations and pernicious indulgences that hurry thousands to a premature grave.—COLUMBIAN FOUNTAIN.

THOSE of our readers who are interested in the science of Phrenology, which, by the way, is rapidly gaining supporters in all parts of the world, are referred to the list of books published by Fowlers and Wells, of this city, which may be found in another column. These works, which are justly popular, are well worthy of the attention of every lover of science and reform, and should have a place in every district, public, and private library.—HOME JOURNAL.

PHRENOLOGY IN THE WEST.

COLUMBUS, ILL., August 10, 1848.

GENTLEMEN—Having given some attention to the evidences of Phrenology, as presented in your writings on that subject, I, together with many others of this place and vicinity, have become well satisfied that Phrenology is a science, second in importance to no other. Accordingly, on Monday last (State election day) Mr. J. E. Quidore circulated a prospectus in this place, and obtained upwards of thirty subscribers for the AMERICAN PHRENOLOGICAL JOURNAL, as a foundation on which to establish a society. And here I would remark, that in soliciting, none appeared to manifest or take much interest in Phrenology, except those who had both the perceptive and reflective faculties well developed—Causality being either full or large in every individual who subscribed. The ——— would not lay hold, hence we infer it is not this class that adopts the divine precept, "Try all things, and hold fast to that which is good," but a certain development of the phrenological organs. Without this development, in vain would our Divine Teacher have given us this precept; in vain would be all our efforts to roll on that little stone which was hewn out of the mountain; vain and pusillanimous would the world's struggle be, to merge out of heathen darkness into the marvelous light and liberty of the children of God. Yes, this moral, intellectual, transforming power, must be developed, speedily developed, or the sword of vengeance continue to be bathed in blood and tears. Indeed, Phrenology is not a cunningly devised fable, as many pretend to believe! It is not predicated in a sand-bank, but has its foundation on an ETERNAL ROCK—Truth. The winds and clouds of ignorance, bigotry, prejudice, and malice, may continue to arise and threaten, howl and blow against the mighty phrenological edifice, but shall not be able to prevail. It shall not fall, but like the cedars of Lebanon, take the deeper hold, the more and the harder it is shaken. May you be blessed with long life, health, strength, and perseverance in the laudable enterprise in which you have embarked yourselves, is my sincere wish.

D. M. MONG.

FRUIT TREES BY THE WAY-SIDE.—A Spanish peasant, when he eats a good apple, pear, peach, or any other fruit, in a forest, or by the road-side, plants the seed; and hence it is that the woods and road-sides of Spain have more fruit in and along them than those of any other country.

This is practical benevolence—a good example for Americans to follow.

ABSENCE OF SUN AND AIR.—Dr. Moore, the eloquent and amiable author of "The use of the body in relation to the Mind," illustrates the effects produced by the absence of the Sun and Air as follows:

"A tadpole confined in darkness would never become a frog, and an infant being deprived of heaven's free light, will only grow into a shapeless idiot, instead of a beauteous and reasonable thing. Hence, in the deep, dark gorges and ravines of the Swiss Valais, where the direct sunshine never reaches, the hideous prevalence of idiotcy startles the traveler. It is a strange, melancholy idiotcy. Many citizens are incapable of articulate speech; some are deaf, some are blind, some labor under all these privations, and all are misshapen in almost every part of the body. I believe there is, in all places, a marked difference in the healthiness of houses, according to their aspect with regard to the sun, and that those are decidedly the healthiest *CÆTERIS PARIBUS*, in which all the rooms are, during some part of the day, fully exposed to direct light. It is a well-known fact that epidemics attack the inhabitants on the shady side of a street, and totally exempt those of the other side; and even in epidemics, such as ague, the morbid influence is often thus partial in its action."—MECHANICS' JOURNAL.

WATER-CURE, APPLIED TO EVERY KNOWN DISEASE,* a complete demonstration of the advantages of the Hydropathic system of curing diseases: showing, also, the fallacy of the medicinal method, and its utter inability to effect a permanent cure; with an Appendix, containing a water diet and rules for bathing. By J. H. RAUSSE, M. D., practitioner of the Water-Cure in Mecklenburg, Germany. Translated by C. H. MEEKER, M. D., member of the Scientific Hydropathic Society of Germany. Second edition, enlarged and improved. Pp. 272, 12mo. Price 50 cents. Mailable. New York: published by FOWLERS & WELLS.

We have here a MOST VALUABLE WORK, surpassing in profoundness all others which have before come under our notice. The translator, in his preface, says:

"It portrays a true picture of the nature of diseases, astonishing us with the sense of the reality that most of the so-called acute diseases are, in truth, a blessing rather than a misfortune, under a correct hydro-therapeutic management; detailing, in particular, and drawing a strict line of antithetical distinction between the medical and hydropathic method of treatment and cure; representing, from all recognized principles and laws of physiology, the injuriousness of the medical method, and the advantage and lasting benefit accruing from the hydropathic treatment of disease."

The author of the **WATER-CURE IN AMERICA** adds his testimony as follows:

"This book contains a natural theory and classification of disease, on the ground that morbid matter in the system is the cause of disease, and a physiological and pathological demonstration of the superior efficacy and certainty of the Water-Cure, deduced from recognized fundamental principles of physiology, as well as from the results of the new method. The book is from the pen of Dr. Rausse, a successful and scientific practitioner of the Water-Cure in Germany, and is the result of eight years' study of the various branches of science connected therewith. Three years were spent among the Aborigines of America, in observation of the effects upon health of a life of original simplicity. We learn that this work is highly esteemed at Graefenberg, and meets the approbation of several of our practitioners who have examined it. Dr. Meeker's translation is just published."

The following from the Appendix of the last edition is quite to our mind:

"Hitherto, I have spoken only as to the manner in which people are to cure themselves of diseases, and will now declare my opinion of the manner in which people may protect themselves against the diseases of the future.

"In the morning when you awake, spring hastily out of bed, as if you were already booted and spurred for the chase, and refresh your skin with a cold bath. Whoever cannot do this, let him have a pail of water dashed over his body, or wash the entire body with a wet sponge or towel—that every one can do.

"If you are not thoroughly warm when you awake, upon getting out of bed rub the skin of your body with your hands, until it is very warm, and then bathe.

"After the bath, take exercise in the open air, until the reaction of warmth has completely returned: if this feeling of comfortableness passes off after you have returned home from exercise, cover yourself up warmly with comfortables, until the most perfect reaction has been produced.

"After the walk, or exercise, breakfast from bread and butter and unboiled cold milk, unskimmed, and as fresh as possible.

"Here a remark as to the coldness of foods and drinks.

"All warm food and drink debilitates the stomach, but cold invigorates it. To be sure, the first period of the transition from warm diet to cold is extremely

* Formerly "Miscellanies from the Graefenberg Water-Cure."

sensitive and disagreeable to the stomach; but soon it becomes a habit, and promotes the vigor of the digestive organs in a wonderful manner. The reason why the cold strengthens the stomach, is the same as with the skin. When any thing warm comes in contact with the skin, or is taken into the stomach, the first effect is an elevated temperature; on this account the reaction, which always strives to produce a contrary effect, causes in this case a depressed temperature and depressed energy. With cold, however, the converse is the case; in addition to this highly beneficial reaction of warmth, and consequently elevated energy, the cold performs also the office of constringing the fibres of the stomach and skin.

"The experience of Graefenberg has most perfectly established the beneficial effects of cold, or, at least, quite cool food; individuals who suffered of very great weakness of the digestive organs, were restored by a continued course of cold diet."

From these brief extracts, a correct opinion of this work cannot be formed. It must be read, in order that its many excellences may be fully appreciated, and we unhesitatingly recommend it to all. Every family should have a copy.

WATER-CURE ALMANAC, FOR 1849. By JOEL SHEW, M. D., editor of the Water-Cure Journal. Published by Fowlers & Wells, No. 131 Nassau st., New York. 48 pages. Price six cents.

We copy the following from the table of contents of this excellent Almanac:

"Modes of using Water to Prevent and Cure Disease; Bathing; Quality of water for drinking and culinary purposes; Wet Sheet; Wet Bandages; Warming or Stimulating Bandages; Sweating; Injections or Clysters; Rubbing Wet Sheet; Shallow, or Half Bath; Hip, Sitz, or Sitting Bath; Head Bath; Foot Bath; Eye Bath; Douche Bath; Crisis of Water Treatment; Diarrhoea; Dysentery, and Cholera Morbus; Constipation; Tea; Coffee; Tobacco, and Salt.

"Observations—Hydropathic, Hygienic, Physiological, etc.; Testimonies of Faust, Parr, Dr. Jackson, Zimmerman, Boerhaave, Hoffman, Dr. Cheyne, Hufeland, St. Paul, Dr. Lambe, Prof. Lawrence, Rev. A. Grant, Dr. J. Burdell, Dr. Elliotson on treatment of Inflammation, Pluto, Dr. J. Bell, Rev. C. G. Finney, S. Graham.

"Testimony of Rev John Wesley; Howard, the Philanthropist; Wash and be Healed; A Poem on the Water-Cure; Chronic Rheumatism; Water in Childbirth; Effects of Tobacco on the Nerves; Health and Hardihood of Indian Women; Injury from Bathing; Cold Water Song; Water on the Drunkard; Accidental Cure of Bronchitis by Water; Effects of Music; Martin Luther; Benefit of Baths; Constipation, etc., etc."

This Almanac will be furnished at a liberal discount to booksellers and agents. Price, single copy, only six cents—fifty cents a dozen—twenty-five copies for a dollar.

PERIPATETIC PHILOSOPHY.—In walking the streets, the man who thinks of the future looks upward—the man who thinks of the past looks downward. If he looks straight before him he is occupied with the present; if he looks right and left, he thinks, poor man, of nothing. If he casts frequent looks behind him, lay it down as an infallible axiom, that he is thinking of his creditors. The man who walks leisurely is reflecting—meditating. The man who projects, moves rapidly; while he who runs is full of some anticipated success, in money, ambition, or love.—NANTUCKET MIRROR.

WATER-CURE JOURNAL FOR JULY.—This periodical also begins a new volume with the present issue. It is enlarged and otherwise improved. It has passed into the hands of Fowlers and Wells as Publishers, and the people know that trashy worthless works are never issued from their establishment. We have only one objection to Water-Cure. Invalids who are cured by it are apt to become heretical to the Orthodoxy both of Church and State. Water and a simple diet has a marvelous effect, as well on the interior man as his outward covering. It calms the senses, opens the perceptions to beauties in Nature before undreamed of, and makes men look through the shows and conventionalities of society into the truths they obscure. Success to Hydropathy and its advocates. The Baptism of Water must precede the Baptism of the Spirit.—**THE UNIVERCOELUM.**

The subscription price is only \$1.00 a year in advance.

BROOKLIN, CANADA WEST.

MESSRS. FOWLERS AND WELLS—Your prospectus for volume tenth was thankfully received, though at a late period. I have procured a few subscribers for your valuable Journal. I believe the science of Phrenology is acting as a great lever in bringing about the true form of government, and to the advancement of religion; though a few days since my ears were saluted with a sermon from the text, "Thy heart is not right with God," by a minister, a leader of the people, whose name I suppress, who firmly announced to the public that he believed the thoughts originated from the muscular heart, and not the brain.

A course of lectures from some able phrenologist, would be of great service here.

Truly yours,

J. W. SMITH

LOUISIANA, Pike County, Mo.

MESSRS. FOWLERS AND WELLS:

GENTLEMEN—I hereby inclose you one dollar as a year's subscription to the American Phrenological Journal. You may send me the back numbers of the present volume. Phrenology is advancing in the west, and but for the malpractice of quacks, would progress rapidly indeed. It is no longer considered by thinking men as a doubtful science, and could you visit this western region, you would find much to interest you in the subject.

Yours, respectfully,

R. J. WATSON.

RAYMOND, Hinds Co., Mississippi, Sept. 2d, 1848.

MESSRS. FOWLERS & WELLS:

GENTLEMEN—Inclosed I remit \$—, for which you will please send the American Phrenological Journal to the following persons: * * * *

This makes forty names I have sent you, accompanied by the cash. I have five names for the Edinburgh Quarterly, and expect soon to have another five.

Our country was never more healthy.

Yours, in the good hope of the ultimate triumph of ALL truth

S. R. JONES.

CHARLES HOSFORD.—Can any of our friends in the West inform us of the whereabouts of this gentleman?

ARTICLE LXIX.

PHRENOLOGICAL CHARACTER OF WILLIAM BLAKE—ILLUSTRATED WITH TWO
PORTRAITS, A FRONT AND SIDE VIEW. BY L. N. FOWLER.



No. 45. WILLIAM BLAKE.

MR. BLAKE is a large man, well proportioned, with a predominance of the vital temperament, but is not defective in the motive or mental; he is consequently fond of active life, without its extremes or severities. His organization indicates long life, a good constitution, and healthy action of body and mind.

He has a large brain, which, combined with his temperament, would
VOL. X.—NO. XII.—24

indicate a sound, strong, comprehensive mind ; one not so active, excitable, and irregular in development, as steady, firm, and straightforward.

His phrenological developments are distinct, and singularly combined. His character is more even than that of most men with so uneven a head. The controlling organs of his head—those by nature having the most influence—are all large, while the stimulating faculties are all comparatively weak ; his head is high, narrow, and long, particularly from the



No. 46. SIDE VIEW OF WILLIAM BLAKE.

ear to Individuality. Of his selfish faculties, Combateness, Destructiveness, Acquisitiveness, Secretiveness, and Cautiousness, are comparatively weak, and have a limited influence, not enough to control, and stimulate other faculties sufficiently. He is peaceable, mild, candid, liberal, and confiding, to a fault. Appetite, connubial love, and locomotion, are his strongest animal propensities ; and they are a stimulus to the other faculties. His moral faculties are fully developed, and have a modifying influence, particularly Veneration and Benevolence, which are large. He is particularly respectful, obliging, kind,

and disposed to do good, and avoid doing harm. Constructiveness, Ideality, Sublimity, Imitation, and Mirthfulness, are all full, and have a fair influence, particularly if excited. But the qualities for which he is most distinguished are, first, his perceptive, which are very prominent, as seen in the side view.* They, with his vital temperament, direct his attention to the study of the natural and physical sciences.

Individuality, Locality, and Comparison are very large, and form the strongest features of his intellect. These, joined with his large Form, Size, Order, Calculation, and Eventuality, give him unusual powers of observation, and disposition to study into the quality, condition, relation, and use of things. They lead to experiments, the study of chemistry, and the natural sciences; and with his large organs of Locomotion and Locality, they would dispose him to travel, explore, and make general as well as minute observations. Few persons have these faculties so large, consequently few are so well qualified for the study of mineralogy, geology, or discoveries in them; he could succeed in the sciences generally, improve machinery, and also make inventions.

In addition to the above qualities, he has large Concentrativeness and Self-Esteem, and very large Firmness, giving great powers of application, continuity of thought, independence of action, self-reliance, and unusual perseverance, and general stability of character and purpose. These, combined with his intellectual faculties, give the most desirable combination to enable him to discover, combine, and perfect. Comparing his developments with what he has done—the discovery he has made—we consider his case a strong proof in favor of the science of Phrenology.

In presenting the character and likeness of this man before our readers, we do not expect to gratify curiosity, or give the developments of one who is generally known; for he is not a general, a statesman, an artist, actor, or wit. Yet future generations will look upon him as one of more value to community than either of them; for he is not only a benefactor of his race, by the production of a very durable article, which is of great value and use, but he has produced that which requires a certain development of the mind, such as he has, to make the discovery, and try the experiments necessary to perfect it. He begins with the elements of nature, infringes upon no one's rights, and exhausts nothing that increases the happiness or comforts of life. What by others was called Blake's daub, he from the first considered very valuable, and saved the first specimen picked up from the bed of the river; and for nearly three years, in the midst of scoffs, jeers, and ridicule, spending several thousands of dollars in ascertaining its real use and greatest value, which has resulted in the presentation of an article for general use worth to him hundreds of thousands, and to the community millions.

* Washington Allston's perceptive were equally large, but they were directed by his mental temperament, giving him a preference for the arts.

BIOGRAPHY OF WILLIAM BLAKE.

The author of "Napoleon and the Marshals of the Empire," observes in a recent letter: "My first schoolmaster was William Blake, a man of a remarkable and interesting character; my second, Horatio Needham, now the leader of the Free Soil party in the Vermont legislature; and my third, Solomon Foot, for many years an able and popular representative in Congress from the same State. Blake had more individuality than the others, and I have watched with curiosity the budding and blossoming of his fortune in many a bold enterprise and strange adventure in which have been illustrated his sagacity, ambition, and indomitable will. In his way he is a hero; and if his life were written it would be as entertaining and twice as instructive as that of the bravest of the Seven Champions."

In the following sketch we design to show the justness of these observations, and for the confirmation it affords of Phrenology, we have had engraved the striking portraits of Mr. Blake with which it is accompanied.

William Blake was born in Williamstown, Oswego County, N. Y., on the 12th of October, 1803. His father, who was a native of Keene, N. H., was a man of strongly marked character, the promise of whose early life was blighted by habits of intemperance, which, thanks to the temperance societies, are now much less common than thirty years ago. He married a Miss Williams, and removed to the West, where his indulgences were followed of course by poverty. In 1815, in consequence of the badness of the crops and the demand of the army upon the frontier, the family really suffered for the necessaries of life. William was then about twelve years of age, but he was a precocious boy, and he perceived the downward tendency of affairs, and determined to arrest it. It was in the midst of an inclement winter, but he was nothing daunted. He had resolved that the family should return to Vermont, where his relatives were "well to do in the world;" and he formed and executed his plans for this purpose, in a manner that showed in the child "the father of the man."

The first question was, how should he proceed upon his preliminary mission? He had no money; but a will always finds a way. He made half a dozen *splint brooms*, and with these upon his shoulder, as a stock in trade, for the payment of expenses, started through the snows, a journey of three hundred miles. We have no room for a detail of his adventures. In some three months he greeted the spring upon the Green Mountains. The condition of his mother, and brothers and sisters, was laid before his richer relations, and means were adopted for their removal to Vermont. The father remained, with the design to settle some affairs, and never returned. He died at Williamstown.

The children were separated. William apprenticed himself to a clothier, in Hubbardton, and served until he was of age. He then took the charge of a wool-carding and cloth-dressing establishment in Brandon, in which he worked in the summers; and having availed himself to the utmost of the common schools during his apprenticeship, he was admirably qualified for the profession of a teacher, which he followed in the winters. He gave abundant satisfaction every where, but was most distinguished for his success in schools that were in bad repute for containing refractory and ungovernable scholars. In these he received a salary twice as large as was given to any other teacher. He was one winter employed in a school that had become notorious for the riotous conduct of a few boys who attended it, apparently for no other reason, than to annoy the masters, whom for several years they had driven away before the expiration of their terms. The force of his character and his judicious management secured order for about six weeks, when a seditious spirit began to be manifested. An unruly boy was summoned for some misdemeanor to the master's desk, and instead of submitting to the punishment which had been prepared for him, he ran from the house uttering defiant curses. At the end of a week, having made a league with a few other young men, and induced an elder brother to accompany him, he re-entered the school. The clique had given notice

that if the master should renew his attempt at punishment they would give him a "d——d thrashing," and then turn him out of the house. But Blake was not frightened. Soon after the school came to order he summoned the culprit to the stand. The elder brother arose, and coming forward, said his father forbade the chastisement of the boy on any account. Blake ordered him back, under penalty against himself, and assured him that he should govern the school according to his own judgment. At this, the rebels made a general rush to the floor. Three of the brothers commenced the attack, and their confederates were about to join, when, to drive them back, he took up a crutch that lay near him, and would have kept them at bay with it, had not the elder brother seized it, and losing his hold, fallen, and struck his head upon the corner of a bench, with such effect as to deprive the rioters of his assistance. They were then ejected from the house. The fellow who had fallen in the affray went home with the rest, but was soon seized with pain in the head, and, despite the attentions of a physician, grew worse rapidly, and died the same night. A fracture in the skull, caused by his fall, according to the coroner's jury, occasioned his death. The affair caused a great deal of excitement, but public opinion acquitted the teacher of any blame, and the common judgment was confirmed in his honorable acquittal upon a legal investigation of the circumstances.

Mr. Blake accumulated sufficient money to purchase the clothing establishment of which he had been the lessee, together with a dwelling house, and some other property. He then gathered together from different parts of the country the various members of his family, and we have heard him speak of it as the happiest day of his life when he had it in his power to say to his venerable mother "Here is your home, and here are your children;" and to his brothers and sisters, "Make this as a father's house." He indeed fulfilled toward them the duties of a parent. He gave to his younger brother a collegiate education, and he is now a chaplain in the Navy. His sisters lived with him till they were married, and his mother until her death, a period of about thirteen years.

He purchased and carried on a grist and saw mill in connection with his wool-carding and cloth-dressing business, and in every enterprise his energy and intelligence commanded success. In the vicinity of Brandon was a large furnace, with stores, houses, barns, etc., that had been erected at a large cost within a few years, but had been for some time abandoned and deemed almost worthless on account of the exhaustion of the beds of iron ore, and the presumption that there were no other veins in the vicinity. Mr. Blake was a close and shrewd observer, and having devoted considerable time at intervals to the study of geology, he doubted the justness of this conclusion, and determined to test it. Procuring a bond for the transfer of the property upon certain conditions, and within a stipulated period, he began to search for ore. For several months he found no encouragement. The time for which they were entered into having expired, he renewed his bonds, and continued his investigation, not at all moved by the jests of his acquaintances at what they deemed the absurdity of his conduct. The country had been examined, they said, by men whose practical knowledge was worth much more than his theories, and they predicted his ruin. He understood, however, much better than they, the ground of his belief, and at length, about two miles from the furnace, and twenty feet below the surface, he struck one of the richest and most extensive beds of iron in the United States. The furnace has been supplied from it for fifteen years, and the supply still seems to be inexhaustible. His indefatigable perseverance unlocked a mine that has given employment to hundreds of people, and enriched not only the proprietors, but all the adjacent country. He continued the mining and founding business until 1834, when he sold the furnace and his mills and removed to Burlington, whence, after three years, he went to Augusta, in Maine, where he remained until the time of his departure for Europe, in 1840. During the year that he spent abroad, his curious attention and quick apprehension enabled him to add largely to his knowledge, and the letters which he

wrote in the mean time to several American journals attracted notice by their intelligent and shrewd observation, and were widely copied.

Just before leaving Europe, he purchased two cargoes of iron, and chartered the ships *Albert* and *Globe*, to bring them home. He took passage in the *Albert*, and on their way home they met that memorable storm in which it was supposed the *Great Western* was lost. Mr. B. describes the storm as most terrific—blowing a perfect gale for three days. Several of the masts went by the board, the bulwarks stove in, and the rudder carried away; and she was left entirely at the mercy of the waves, which were almost constantly breaking over her for nearly two days. The scene among the passengers, about sixty in number, beggars all description, as there was hardly a vestige of hope that they would be spared from a watery grave; but the ship being new and very strong, she outrode the gale, but was driven hundreds of miles back; so that, by management in rigging false rudder, masts, etc., she succeeded in making a port in Scotland. After a delay of two months, in unlading, lading, and repairing, she again set sail, and made a very successful passage. The ship *Globe*, with the other cargo, foundered at sea, and went to the bottom.

He returned to the United States in 1841, and spent the following winter in Washington, where he was married, under circumstances that bring to mind a well-known anecdote of the celebrated Cobbett. While listening to the debates in the senate, one day, he saw a lady enter the gallery, and fixing his eyes upon her, remarked to a friend who was with him, "There is my long-cherished ideal of a woman, and I believe she is to be my wife." He sought an introduction, found her to be one of the most beautiful and accomplished young ladies of the District—a daughter of the late Newton Keene, of Alexandria—and entered upon his suit with characteristic ardor and determination. They were married in October, 1842.

Although this event was perhaps the most important of all to his happiness, it was for another, which followed it, that he is destined to be known among the business men and benefactors of the country. In 1844 he was traveling with his wife through Ohio, and having stopped for a few days at Sharon, near Akron,* to which place his two sisters had removed upon their marriage, his active habits and inquisitive mind led him to traverse the fields and forests of the neighborhood, to examine into their geological and mineralogical character. He at length, by the merest accident, discovered in the bottom of a brook, a singular substance, resembling in appearance the purest indigo, and of the consistence of cold tallow. After examining it, he arrived at the conclusion that it was valuable, but for what purpose he had not the remotest idea. He found upon inquiry that the substance had been known for years, but that it was deemed useless. He was confident, however, that the Creator had made nothing so pure and so remarkable in its character, in vain; and purchasing the land, he proceeded with experiments which resulted in the discovery, or rather invention, of a very important article of utility and commerce, and in the abandonment of his intention to return to Alexandria, and settlement, probably for life, in Sharon. For two years he devoted his entire attention to experiments with this new mineral. He at last ascertained that by drying it and reducing it to powder, and mixing it with linseed oil until it was of the consistency of a thick paint, which could be applied with a brush, he had an artificial stone, that could be used with as much facility as a paste or varnish, and would protect whatever it covered from the action of weather or fire. He might have exclaimed with Archimedes, *Eureka!* for experience has shown that he had found one of the great desiderata which had been most needed in the pursuits of industry, and for the preservation of the works of civilization.

Upon analization the substance is found to contain large proportions of silica, alumina, and black oxide of iron, with less proportions of magnesia, lime, and carbon. The transition, therefore, from the liquid paint to a hard slate, may

* Mr. Blake's Post Office address is Akron, Ohio.

easily be accounted for, as the oil, by the action of the weather, absorbs and evaporates; and the cohesive attraction incident to the black oxide of iron not only attracts and binds the particles together, but to whatever they are applied, causing the coating to grow harder and harder, the longer it is exposed, until it becomes equal to the hardest slate; and as it is indestructible by fire, wood to which it is applied will be charred by the heat before the composition gives way. It becomes, in fine, a shield of mail against all the elements, and clothes fabrics and structures of the most perishable materials with the garb of extraordinary durability. It has been subjected to analysis by Dr. Chilton, one of the most eminent chemists of the country, who, with another gentleman, was appointed by the managers of the American Institute to examine the specimens of it exhibited at their late Fair, in Castle Garden; and upon their report the Institute ordered a silver medal to be struck and presented to the discoverer. At the recent State Fair, at Buffalo, he also received a diploma, upon the same grounds. He has now several mills in operation for grinding the mineral, and he is sending it by hundreds of tons into all parts of the Union. The government has granted a patent to Mr. Blake for this important discovery in the manufacture of a weather and fire-proof compound, or artificial slate.

Mr. Blake has received, or is destined to receive, an ample compensation, in profits, for his enterprising labors. But the important benefits which the application of his vigorous understanding to such pursuits have secured to the country, entitle him to grateful and respectful consideration as a man. And his example is full of instruction and encouragement to the young, who cannot estimate too highly the value of AN INTEGRITY OF PURPOSE AND A STRENGTH OF WILL.

Mr. Blake has been a pattern man, in all the relations of life, careful in every observance of morality, active, and temperate. It is a curious fact, indeed, that he has never drank a gill of ardent spirits, or used tobacco in any form. His uniform health and vigorous constitution are in happy contrast with the feebleness and decay which warn these sensualists of night before they reach their noon.

There are few more striking and satisfactory histories of self-made men. It is deserving of a place in the same volume with those of Watts, and Franklin, and Rittenhouse. Our youthful readers will not fail to ponder the successful career of the boy manufacturer and merchant, who in the mid-winter of a stern northern climate entered upon the stage of action with SIX BROOMS UPON HIS BACK.

SOME writer puts forth, and some editor quotes with approbation, the following, which is as despicable as it is true:

"Send two children into the street; let one be a bareheaded, barefooted ragamuffin, with a face which perhaps never had more than one thorough washing, hair that never heard of any comb, and nobody would think of giving him a hand to help him through any mud-puddle, or over any gutter; or, if he should get run over in the street, you would hear no other remark than that it was a dirty dog, and might have got out of the way.

"On the other hand, send a sweet little girl into the street, looking like a new-blown rose, with the glistening dewdrops hanging from its leaves, and above all, her face as clean as air, as transparent as you know her untainted mind is under all this, and there is not a chimney-sweep so low that he would not give her the sidewalk, nor a clown even among the most clownish, who would not even, if he dared touch her, wipe his hands upon his clothes, and with delight carry her over the crossings, rather than she should soil the sole of her slipper."

Oh, when WILL pretended republicans learn to value the GOD-MADE MAN above the man-made dress

ARTICLE LXX.

THE ORGANISM OR TEMPERAMENTS AS INDICATING CHARACTER.—NO. V.

No specific classification of the Temperaments is possible, because their gradations and variations are so multifarious and almost imperceptible, from the strongest to the weakest, from the coarsest to the finest, and from the most animal to the most mental. But they of course have their EXTREMES; and these extremes furnish good base lines for surveying the organic conditions as affecting the mentality. Observe, we do not propose to treat the temperaments in and of THEMSELVES, but mainly as they affect the MIND AND CHARACTER—as they MODIFY THE PHRENOLOGY.

The fact is both admitted and stated by all phrenologists, that size of brain and organs is by no means the only measure of power—that QUALITY is even more important, or that small heads with excellent temperaments are better than large ones with poor temperaments. What, then, are some of these extremes of temperament, how may they be ascertained, and what are their several effects upon the mental manifestations?

The four following extremes of temperaments, or casts of organization, discernible by means of four fundamental forms of body, more especially deserve our notice. These are—

1. The VITAL, or ANIMAL, which gives BREADTH of form, or roundness of person. All exceedingly TOUGH animals are short, broad, and stocky. Of these the Indian pony is an example, and his extraordinary power of endurance furnishes a good one of the characteristics which accompany this organization. He undergoes long journeys, deprivations of food and water, etc., and yet looks as plump and fat as ever.

The bull-dog, too, is broad built, and accordingly very hardy; and all domestic animals that are built upon this short and broad principle, will be found to be correspondingly tough, hardy, enduring, and easily kept in good heart. The reason appears to be this: their digestive apparatus is both large and vigorous—hence their breadth of chest and body—so that they extract from food all the nutrition, especially the carbon it contains. This is what gives them their tendency to fat; for this fat consists mainly of carbon, stowed away in this form for future use. Their blood is also abundant, and circulation good, so that they suffer less from cold, and feel best in winter, but suffer much from heat, because they have a superabundance of internal warmth, and are liable to have their surplus fat melted by extreme heat.

The same general rule holds good of short and broad built persons. They have a surplus of animal power, and very strong constitutions by

nature ; are exceedingly tenacious of life, and are capacitated to live to a great age. Our readers will remember that, in our quotations from Hereditary Descent, we gave this breadth of organization as the sign of length of life, and the engraving there copied furnishes a first-best illustration of this temperament.

But this organism is less favorable to the manifestation of mind proper. Such are often good scholars, fine speakers, and well-informed, yet copy more than originate, and feel more than think. Their tastes and pleasures are apt, except where this temperament is happily combined with the mental, to verge more toward the animal than the mental ; and their fulness of animal life and consequent restlessness, renders sitting, as in writing, study, etc., exceedingly irksome. In fact, they dislike any thing hard or laborious, but prefer to slide along over the road of life as easily as possible. Nor are they often in a great hurry, but love to sit and talk, and have a real good jolly time ; for they generally have a great flow of animal spirits, and laugh much. In short, the animal predominates over the mental. By animal I by no means necessarily mean that they are vicious or corrupt, for this depends on the PERVERSION of this animality. No matter how much of this animal life is possessed, so that its action is NORMAL. The animal instincts of such are generally powerful—their social, benevolent, self-caring, and all their other feelings ; nor are their passions and prejudices always under the control of judgment. And when any considerable inflammation from over-eating, or drinking, or from disease, becomes chronic in them, their animal feelings become doubly strong, and their tendencies to depravity very powerful. Extreme depravity more frequently accompanies this temperament than any other. Yet uninflamed, it manifests a great amount of good feeling.

2. The POWERFUL or PROMINENT organization. This is caused by the predominance, in the animal economy, of the muscular system. And as powerful muscles require large bones, and marked projections in them for the attachment of these muscles, of course such are built on the projecting principle. Their flesh seems to lie as it were in ridges, that is, their muscles are so strongly marked as to be readily discernible from each other, and this confers corresponding STRENGTH of body. And, since the brain partakes of the same general organic cast with the rest of the system, their power of feeling and of intellect, if it has been trained, will be proportionally great. Yet their feelings will differ fundamentally from those of the vital organization, for while the vital gives more ardor, fierceness, and momentary intensity, the prominent gives more force and might. The vital is more like a fire made of pine—glaring, smoking, cracking, scorching, and very hot for the time being, yet soon goes out ; while the powerful resembles anthracite coal, with little blaze or show, but pouring out the penetrating heat. It may be slow to kindle, but once fairly under way it holds on and holds out. Its power

may even remain latent through life. Like a caged lion, neither its possessor, nor those around him, may realize its extent, because it may never have been called out. Or it may manifest itself only in manual labor, which may so divert the blood from the brain that the subject may give every indication of unusual dulness and stupidity; but the power will be there and evince itself in some form. Yet it is less often consumed by the brain than by the other portions of the system. It at least requires a great amount of mental action to bring and keep it in working order; so that it often, I may say generally, fails to put forth its energies: but whoever has a prominent nose, large chin and cheek bones, and large joints, has the real stamina in him, and only requires action to make himself felt somewhere.

3. The ACTIVE temperament, known by LENGTH of organization, furnishes another index of character. The Canadian pony cannot run much. Its motions are rather slow and almost clumsy. So with all short and thick-set animals and men. But all long-built animals are agile, quick-motoned, spry, and fleet. Of this the deer, gazelle, antelope, camel, leopard, etc., furnish examples. A round-favored, short horse is never put upon the race, because this form always lacks motion; but slim, gaunt, long-limbed, tall, and angular horses are selected for free travelers, yet they ENDURE less. So with men, both mentally and physically. Tall, spare, slim, long-faced persons, are generally far more active than corpulent ones—more nimble, quick to move, limber-jointed, and supple. This same quality likewise extends to their minds. Their brain, like their joints, works easily. They perceive quickly, feel intensely, are wide awake, brisk, and take a lively interest in whatever they engage. Yet they have more activity than either force or endurance. They are therefore liable to overdo, to wear out prematurely, and are best fitted for some light business, which requires more smartness than originality, more tact than talent, more brilliancy than judgment. This organization gives memory, and capacity for scholarship, good business talents, with considerable excitability and quickness of perception and comprehension.

4. The MENTAL temperament or fine-grained organization. As some lands run to one kind of produce and others to others, so this organization runs to mind proper. It gives the mentality complete control over the body, so that any unfavorable news or state of mind destroys appetite, banishes sleep, and deranges all the animal functions. It gives extreme intensity of feeling, and the keenest sensibilities; so that what is enjoyed at all is enjoyed in the very highest degree, and what is painful is excruciatingly so. It confers clearness of mind, and a great flow of thought, and an insatiable hungering after knowledge. It allows the brain to work much more freely than it can when the vital or powerful predominate, and allows it to become, as it were, more spiritualized—

more detached from the organization—and thereby promotes that INTUITION, or working clairvoyance, of which so much has been said in this and former volumes, a more specific idea of which we shall endeavor to convey hereafter.

The likeness of Tholuck furnishes one of the forms which accompanies this cast of mind. So does that of Joseph C. Neil, introduced into a former volume. Yet our present purpose is rather to draw the outline of this and also of the other temperaments, than to give specific ideas concerning them. The latter will be the work of the subsequent volume.

Yet the COMBINATIONS of these temperaments have most to do with character, and furnish the best index of it. These combinations, the shapes by which they may be known, and the cast of mind which accompanies them respectively, will also be discussed in the forthcoming volume. The subject is one of peculiar interest, and full of the most valuable practical suggestions. No branch of phrenological inquiry has interested the editor as deeply as this. None is as full of "SIGNS OF CHARACTER," or discloses the mentality as readily or fully, for it gives us the mental outline of all we meet at the first glance. All that the editor can do he will do, to convey to his readers the results of his long and close observations on this important point.

ARTICLE LXXI.

CLAIRVOYANCE—ITS POSSIBILITY AND RATIONALE.

OUR article in the January Journal, on this subject, attempted to show its possibility, by arguing that it was analogous to that state of mind anticipated after death by believers in the immortality of the soul, and that this clairvoyant perception is often evinced by extremely nervous persons, and those on the confines of death. We recommend that that article be read in connection with this, as a means of facilitating the complete understanding of both.

Many of our readers who had before been skeptical as to the possibility of Clairvoyance, regard that article as establishing not merely its possibility, but its probability. This article will contain one more argument bearing on this point. It is this:

There are certain persons who have become conscious of events about to transpire, or that have occurred at a great distance, by a kind of spiritual instinct, or inner consciousness. They perceive what course it is best to pursue, and what will end in disaster, neither by reason, nor by knowledge derived from the senses, but by INTUITION. They have also

an innate perception of truth, so that whatever subject is presented to their minds, strikes them as true or untrue, right or wrong, whichever it may be, at first, without any previous knowledge, independently of all reasoning, and in the absence of all the ordinary data by which the mind arrives at its conclusions.

This faculty is stronger in woman than in man. A shrewd writer, taking cognizance of this fact, has somewhere said, that man reasons out his conclusions, while woman jumps at hers—that man ascends the ladder of truth step by step, while woman mounts it at one bound, she knows not how. She cannot give you reasons, but only RESULTS. All have more or less of this capacity, yet it is so weak in most as not to be recognized. They even stoutly deny its existence. Yet the organization of such will be either coarse, or more powerful than fine, or more animal than mental; while those who possess this gift are endowed with temperaments of the finest grain. And the specific object of this article is to state this observation of the editor, as the summing up of almost a quarter of a century of professional practice, namely, that the finer and more mental the temperament, the more clear the spiritual perceptions. Whenever I find very highly organized and keenly susceptible temperaments, I describe them as possessing this intuition, this waking clairvoyance, this seeing things afar off without eyes, and knowing things independently of all the usual means of acquiring such knowledge.

So numerous and universal is this class of facts that they CANNOT receive a scientific go-by, nor be accounted for on the ground of accident or coincidence. They DEMAND, in the name of inductive reasoning, a scientific explanation, which it is the object of this article to furnish. Those who have not this power may poh and scout as they like; but this will not alter the FACTS—those stubborn things to which all candid minds will gladly give a full and ready hearing.

I have observed one other general fact in my professional practice; namely, that Spirituality or Marvelousness accompanies this fine-grained organization much more frequently than any other, and that it is generally small where the vital or powerful temperament prevails. These observations are entitled to consideration, for I state them on my professional character.

The philosophical explanation of them seems to me to be something like this. The temperament in question gives the mind an ease, quickness, and liberty of action to which the other temperaments are strangers. That is, it leaves the mind more at large. It does not chain it so closely to the body as they do, but allows it to perceive all truth independently of the body and senses, somewhat as we suppose spirits do after death.

A common illustration may render my meaning more clear. Many of my readers have at times overeaten, so as to feel dull, confined in their intellectual range, and as if chained down to an inert body; whereas,

after the load had passed off from their stomachs, they experienced a brightness and clearness of intellect, a freedom and enlargement of mind, and a ready perception of truth in general, of which, while glutted, they were incapable. Now I would liken you, glutted, to those with the physical temperament—their minds narrowed down, superficial, and, as it were, encased in a material strait-jacket; but you, fasting, to those who possess this mental temperament—their minds so liberated that they can go forth freely into the wide field of universal truth and fact. I may be misconstrued by some, and ridiculed by others. I may not have done my subject justice; but this I know, that this subject contains a great practical truth, and here I leave it, with this evident and most cheering inference, that, as the human family improve, and this temperament, in connection with Spirituality, becomes more prevalent and exquisite, mankind will become more and still more clairvoyant in their waking state, will drink in universal truth—scientific, religious, and historical—touching past and future, as the thirsty imbibe water; and thus, besides what is transpiring thousands of miles from them, will be capacitated to acquire more knowledge—arrive at more truth—in an hour than we do in a week or month.

We shall describe this temperament, its components, appearance, signs, etc., more at large in our next volume.

For the American Phrenological Journal.

ARTICLE LXXII.

PHRENOLOGY IN UTICA.

It is interesting to the phrenologist to review the progress of the science of Phrenology for the last ten or twelve years; to note the gradual and accumulating strength that has gathered around its nucleus, and the ramifying influence that has extended through the length and breadth of the country. It has been like the gathering of the gentle dews into rivulets, then increasing into smaller streams, till anon the foaming, dashing river impetuously forces its way through every obstacle, and overcomes every barrier that opposes its course. Some fourteen years since, when the attention of my brother and myself were directed to the science of Phrenology, scoffers were abundant—almost every one presented the sword of ridicule and derision; but perseverance was our motto, and we now have the satisfaction to see the science every where believed by the scientific and intelligent, and meeting that attention which its merits demand.

Eight years since we visited the city of Utica, in the valley of the Mo-

hawk, and gave many lectures on the subject of Phrenology, to a full and attentive audience; then left it in the hands of its friends and believers—those who were willing to work in the cause for its own sake. Among its staunch followers was Dr. McCall, who has quite a numerous collection of skulls and busts; Dr. Haven, Prof. Coventry, besides many young men who have been industriously engaged in circulating books, Journals, etc. Having received repeated and urgent solicitations from the young men of the city to favor them with another course of lectures, at length a public call was given, with which I accordingly complied the past month.

Though it was on the eve of the election, when party spirit and excitement were high; though the weather was unpleasant most of the time, and there were amusements and entertainments in the city, yet the largest hall was nightly filled, at times to overflowing, by an attentive audience of the most worthy and intelligent of the society. It is said that so many persons have never before collected together in Mechanics' Hall, at so long a course of lectures as the present.

A committee of three prominent citizens were chosen by the audience for the purpose of selecting suitable persons to be examined at the close of each lecture, in order to test the science. Judge Bacon was one of the first called to the stand. The judge has his eccentricities and peculiarities, a strong mind, considerable mirth, poetical talent, etc. The examinations were said to be astonishingly correct and very satisfactory.

One of the most interesting reminiscences is my visit to the Insane Asylum, under the supervision of the excellent Dr. Brigham, whose phrenological developments are favorable to the fulfillment of the arduous tasks assigned to him. I met between four and five hundred insane men and women in the chapel of the Asylum, in the afternoon, and gave them a lecture on Phrenology. They appeared highly pleased, and were very attentive auditors. After the lecture I embraced the opportunity to go into the various halls of the Asylum, and examined the heads of many of the unfortunate inmates. I found there brilliant minds, talents of the finest order, and some of the finest feelings. Indeed, it is an established fact that the most susceptible minds, and most elevated organizations, are the most liable to be unbalanced. I described one lady, Miss W., as having unusual original talents, and natural capabilities for painting, drawing, and for a scholar. She was once a teacher in Troy Female Seminary, and even now paints well. Another lady was pliable, polite, accomplished, etc. She is from one of the most talented and aristocratic families in New York. Another lady had large Marvelousness and Ideality. She imagined herself to be the wife of the king of Austria. Scores of interesting cases might be mentioned. It was a source of much gratification to notice the peculiarities of different individuals. Though the cause of insanity is not always apparent to the touch of the

phrenologist, yet in a majority of instances he can tell the peculiar bent of the mind, and the general direction of the thoughts.

It is said that every person has his hobby. This is true in the insane subject, for every patient manifests a peculiar diagnosis. I saw some of the worse patients; yet as a general thing happiness pervaded the whole building. Long may the days of Dr. Brigham be spared to administer to the mentally sick, and to assist in restoring to health those unfortunates who come under his paternal care.

In conclusion, I will merely add that there was a special interest exhibited in the lectures on "Temperance," and "Man's Moral Nature as developed by Science." At the latter, many persons went away, unable to procure a seat, or room to stand. I trust and hope that the thoughts thrown out will take root in many minds, and that many new converts have been gained to help on the good cause.

L. N. FOWLER.

For the American Phrenological Journal.

ARTICLE LXXIII.

PHRENOLOGY AND THE DETAILS OF CHARACTER. BY LUCIUS HOLMES.

SOME assume to feel confident that they can ascertain a person's character and talents by even a limited acquaintance with him; and it is not to be doubted that by intercourse with a man, we can come to know considerable of his disposition and abilities. Before the science of Phrenology was discovered, observation, and an organ which gives an intuitive perception of motive, enabled men to be generally apprised of each other's leading characteristics. But the process through which a man gained a knowledge of his fellows was laborious, slow, imperfect, and somewhat uncertain at the best. The stranger could not be read at sight. Friends sometimes made fatal mistakes in their estimations of each other. A man does scarcely ever entirely manifest himself—never perhaps on any one occasion.

PHYSIOGNOMY, to some extent, reveals character; but, like general observation, it fails in details. Yet I have met persons who professed to have much faith in the science of Physiognomy, but no confidence in Phrenology. To such I have expressed my *PRIMA FACIE* astonishment that observations on the human *COUNTENANCE* were capable of being perfected to a science, while those that embraced the configuration of the human *HEAD* were not to be relied upon! *PHYSIOGNOMY*, to its whole extent, is a *SECONDARY* or *SUBORDINATE* science. The fountain of character and abilities is not in the nose, lips, cheeks, or chin, or in any part of the face, but in the brain, whose volume and shape the skull indicates

with great integrity. I do not doubt that Physiognomy is an index, to some limited degree, of a man's general traits, and that it does give some specific ones; but it seems to me to be infinitely beneath Phrenology in comprehensiveness, and does not give all the particulars. I do not believe there is a physiognomist who can, for instance, pronounce with certainty upon an individual's memory of locations; but there is not a good practical phrenologist who would hesitate to state his opinion on that point, in any given case, although he were to forfeit his life in the event of its being a mistaken one.

Every reader of this Journal must have been interested and instructed by the facts (I cannot say sciences*) that it has contained, disclosing what may be known of a person from his walk, laugh, chirography, and shape. Such speculations are very exciting, and some confidence may be safely placed in them as aids of simple elementary Phrenology. Shape gives the most philosophical and invariable indices. All of these, however, would be insufficient to furnish a whole circle of specifications concerning any one man. Can any one tell from my walk, or laugh, or contour, whether my love of home is slight or powerful? And I am one of those who pray that no one whose good opinion I prize, may judge of my moral character, or intellectual culture, from my hand-writing;—therefore I humbly and earnestly beseech the editor of the American Phrenological Journal not to decide upon myself from the penmanship of these paragraphs.

Works on the fundamental principles of Phrenology describe the temperaments and their influence on character, or the characters to which the different temperaments give rise. But the results of temperament are always put down in general language. It is never said, for instance, that a man with this or that temperament will be, or will not be, fond of order.

It is not the object of this article to decry observation, the exercise of the organ of Human Nature, or any views I have seen taken of the indications of laughter, gait, etc., or the study of Physiognomy; but to point out the superiority of Phrenology, as a primary science of mentality—especially in DETAIL. Every outward manifestation points back a discriminating finger to the principle from which it emanated. I trust Physiognomy will continue to be studied, as no one can dispute that some organs, at least when excited, express themselves on the countenance; and it may be that indices of the general features of the character may be found there. The leading principles of Physiology, I am glad to know, are receiving an increased attention from phrenologists. Man is

* I noticed on the 320th page of the Journal for October, under the caption of "Correspondent Answered," the editor observed, "This fact (that is, the fact that character can be told from the hand-writing)—IT CAN HARDLY BE CALLED A SCIENCE—was advocated long ago in the Journal," etc.

a unit. The brain is a part of the body, and cannot be fully known as an organ separate from the body.

To put A. into the possession of as much knowledge of B. as it is possible for one man to have of another, he should be informed of B.'s history, habits, and adopted opinions. He should note his physiognomy and form, and then thoroughly examine his head. Habits calling into activity a class of organs, give a certain stamp to character, or parts thereof. Instilled opinions modify the manifestation of natural traits. Education refines, exalts, strengthens, and increases the activity of the mental organs. Yet supposing A. to be an expert phrenologist, and blindfolded to simply make a phrenological examination of the head of B., he would probably be able to give a better summary of B.'s mental organization and peculiarities, and more definite individual traits, than could B. himself, aided by his most shrewd and intimate friends and associates, and the mere physiognomist and physiologist. Indeed, the revelations of Phrenology are truly wonderful. The practicing phrenologist, penetrated with the truth of his science, not unfrequently has his faith in it refreshed, and if possible strengthened. He often stands awed at his own success. He may experience difficulty in satisfying strangers whom he may delineate, that he had never known them. The proofs of Phrenology appear to be sometimes too strong for its own confirmation. They overtax the small Marvelousness of many, and although addressed entirely to their reason, make them suspect chicanery.

In conclusion, I would express my ardent wish for the spread of Phrenology, and that its established principles may be more fully analyzed and illustrated—that unknown principles may be disclosed, and that men may more generally avail themselves of its benefits.

WILKINSON, Conn., Oct. 19, 1848.

For the American Phrenological Journal.

PHRENOLOGY.

HAIL! heaven-born science of the human mind!

Thy morning sun did in thick mists arise,

The "great in science" did thy dawn despise,

And said thy rays would ne'er illumine mankind;

But now, when rising toward thy noon-day height,

The mists of prejudice and error rise

Before thy beams, and vanish in the skies,

And men of science seek thy glorious light,

Clothed in the radiant garb of "truth divine,"

Diffuse thy beams on the whole race of man,

The mind's dark mysteries with thy brightness scan,

And soon thy foes will bow before thy shrine,

And as self-knowledge leads to bliss below,

Thy light on men will a rich boon bestow.

EAST GRANVILLE, Mass.

P. L. BUELL.

ARTICLE LXXIV.

MONARCHY DOING WHAT REPUBLICANISM SHOULD DO, BUT LEAVES UNDONE.

THIS and former volumes have pointed out some of the evils of Republicanism as it is ; yet has not said what it should do. Like a great family of brothers and sisters, parents and children, it should expend its vast treasures in those smaller as well as larger provisions for the enjoyment of all its members, some of which are described below. And we voters are weak if we do not have what we need. Long have whigism and locofocoism kept us from insuring it, and carrying educational and other measures for the public good to the polls, so as to be HEARD AND ANSWERED.

From German Experiences of William Howitt.

CHEAP AMUSEMENTS IN GERMANY.—What now, among the Germans, strikes every liberal lover of his country, every man who has no motive but to see truth and spread it, especially in our own beloved country? He sees a simple and less feverish state of existence. He sees a greater portion of popular content diffused by a more equal distribution of property. He sees a less conclusive straining after the accumulation of enormous fortune. He sees a less incessant devotion to the mere business of money-making, and consequently a less intense selfishness of spirit, a more genial and serene enjoyment of life, a more intellectual embellishment of it with music and domestic entertainment. He sees the means of existence kept by the absence of ruinous taxation, of an enormous debt reckless and lavishly placed on the public shoulders, by the absence of restrictions on the importation of articles of food, cheap and easy of acquisition. He sees, wherever he goes, in great cities or small towns, every thing done for the public enjoyment. Public walks, beautifully planted, and carefully accommodated with seats at convenient distances for the public to rest at leisure. He sees these walks laid out wherever it be possible. Old town walls and ramparts are converted into promenades, commanding by their elevation the finest prospects of town and country. The whole city or town is encircled by them. Thus the old as well as the young can ascend from the heat, and dust, and hurry from the streets, and enjoy the freshest air, and the most lively and soothing scenes in the streets below on the one hand, or gaze into the green fields and hills around.

It is delightful to see, on fine days, the gray-headed fathers of a city thus seated on these airy walks, beneath their favorite limes, and enjoying their chat together over old times ; while, within a few steps of home, their eyes can still wander over those distant scenes whither their feet can no longer carry them. If there be an old castle in the suburbs of any of their towns, it is not shut up, but its gardens, and its very walls, and courts, and fosses, are laid out in lovely walks, and the whole place is made the favorite resort and enjoyment of the whole population. There a coffee-house or casino is sure to be found ; and there beneath the summer trees, old and young, rich and poor, sit and partake of their refreshments ; while some old tower near is converted into an orchestra, and sends down the finest music for the general delight. He sees all sorts of gardens, even to the royal ones, and all sorts of estates kept open for the public observation and passage through them ; he sees the woods and the forests all open to the foot and spirit of the delighted lover of nature and of soli-

tude. He sees all public amusements and enjoyments, as theatrical and musical representations, the very highest of this kind, kept cheap and accessible to all.

There are no operas there, with boxes let at three hundred pounds per annum, with seats in the pit at half a guinea each. Twenty pence is the price of gentility itself; and for five-pence may be heard, and in a good place, the finest operas performed, by the finest singers in the country. For four-pence may be attended the finest out-of-door concerts of Strauss and Lanner, in the capital of Austria itself. He sees education kept equally cheap in school or university, kept within the reach of all, for the free use of all; and the school so systematized, as to answer the various requirings of every varied class or profession. He sees the church kept cheap, and the church open and free to one man as well as another, without pews and property, where all should be open, the common meeting place of the common family, before the common Father. He sees no church rates imposed on stubborn and refractory consciences, but a voluntary contribution left to the voluntary attender of divine service. He sees musical and singing societies encouraged among the people, where the working classes, when the labors of the day are done, can meet and enjoy a refining treat. He sees these civilizing and refining influences extend over the open air enjoyments of Sunday and holidays of the common people in city and country.

PHRENOLOGY AS APPLICABLE TO THE HORSE.—Mr. T. J. Lewis observes, that while reading Dr. Combe's celebrated work on Phrenology, his attention was particularly drawn to the article on page 205, relative to the horse. "It is there shown," it is said, "that the shape of the brain, even in the lower animals, indicates their good or bad disposition. Almost every one," he continues, "is aware that the value of the horse is very much enhanced by his being docile and tractable. According to the article alluded to, when the organ of Benevolence is largely developed, the animal is mild and docile;—when it is small, he is vicious, ill-natured, and untractable. In the horse, the organ is placed in the middle of the forehead, a little above the eyes. When this region is hollow, a horse is invariably vicious, and inclined to bite and kick. In mild and good-natured horses, on the contrary, this part extends as far out as the eyes, or even farther."

"The driver of a cabriolet of Neuilly," says Dr. Gall, "bought, at a low price, a horse that nobody could use, on account of its extremely bad temper; but it was an excellent runner. In the first week, it bit off two of the driver's fingers and one of his ears. He attempted to correct the evil by redoubled blows, but these only rendered the animal more vicious. He then resolved to try the effects of gentle treatment, and this succeeded to a certain extent. The organ in question was very small in this animal; and the same conformation will be found in all horses which require to be muzzled to prevent them from biting."—CULTIVATOR.

BURNS'S OPINION OF DRESS.—Burns, the poet, paid little deference to the artificial distinctions of society. On his way to Leith one morning, he met a man in hoddin gray—a west country farmer. He shook him cordially by the hand, and stopped and conversed with him. All this was seen by a young Edinburgh blood, who took the poet roundly to task for his defect of taste. "Why, you fantastic gomeail," said the poet, "it was not the great coat, the Scone bonnet, and the Sanquhar boot-hose, I spoke to, but the man that was in them; and the man, sir, for true worth, would weigh down you and me, and ten more such, any day."

MISCELLANY.

THE PHRENOLOGICAL TRACT SOCIETY

Has been formed, by the choice of the following officers, who are to hold their offices for one year, or till others are chosen, viz. :

FREEMAN HUNT, PRESIDENT.

L. N. FOWLER, VICE PRESIDENT.

S. R. WELLS, TREASURER.

C. F. WELLS, HOME SECRETARY.

C. DONOVAN, LONDON, FOREIGN SECRETARY.

The Constitution and By-laws of this society will hereafter be given to the public.

The society have already received several contributions from the philanthropic lovers of reform, which will be sufficient to enable them to commence operations.

A series of tracts on the following subjects, are in course of preparation : THE PRINCIPLES AND PROOFS OF PHRENOLOGY, ITS UTILITY AND IMPORTANCE, ANALYSIS OF THE ORGANS, THE TEMPERAMENTS, PHYSIOLOGY, MAGNETISM, EDUCATION, HYDROPATHY, TEMPERANCE, RELIGION, PROGRESSION, and all the various reforms of the age.

Their plan will be to furnish them at cost, in such quantities as may be desired. A complete prospectus will hereafter be issued.

RELIGIOUS BONNETS.

"WERE the ladies aware how much depends on a well-arranged bonnet to produce an effective and becoming dress, they would not hesitate to bestow increased attention to the style and material of this most important article of apparel."—BOSTON RECORDER.

It is not enough that religious meetings are the great propaganda of those accursed fashions which are ruining our women en masse, bodily and mentally—that a thousand new dresses, bonnets, and all sorts of fashionable quirkums, make their first appearance in church, where one goes first to balls, assemblies, and private parties. It is not enough that religionists virtually put dress and wealth before piety, by awarding the best pews to the rich and fashionable, nor even that they spend such enormous sums in worldly pomp and circumstance, while thousands are dying of starvation and nakedness under their steeples and in their midst; but "the oldest" and most puritanical RELIGIOUS (?) newspaper in the land must devote an entire article to MILLINERY, the first sentence of which is quoted above, and all of which is of like tenor! Does Christ love these church-goers any the better because their bonnets are just so-so? As though they would please him any the better by "bestowing increased attention upon the style and material of this most important article of dress!" Is this religion? Yes, alas! dress constitutes at least two thirds of the religion

of the day—that is, if ACTIONS speak the truth. Oh, when shall we have a divorce of that religion which “loves God with all the heart,” from this foolish, wicked, and even murderous chasing after the fashions? When will professors of religion cease to be the most fashionable class of people in our midst, and fashionable IN ORDER TO ATTEND CHURCH, and fashionable as a MEANS of devotion? What piety is that which must “bestow INCREASED attention” upon the style of bonnet, and IN ADDITION to all now worse than wasted upon it? The gayety displayed in our churches is perverted Approbativeness, not Veneration, or Christian worship. If this is Christianity, deliver me from being a Christian. It makes infidels faster than all the writings of Paine and Voltaire. It is an outrage of every doctrine, every example of the meek and lowly Jesus, and shows that his PROFESSORS are any thing but his POSSESSORS.

BOWLING GREEN, KENTUCKY, November 16, 1848.

MR. EDITOR—Dear Sir: I have had the pleasure of perusing several numbers of your Phrenological Journal—quite a pleasant task. The Journal has afforded me much pleasure, and has thrown light upon a science in which I feel deeply interested, (Phrenology). Some object to this science, because they have taken up an idea that it is incompatible with the Bible. I think this an erroneous idea; as far as my investigations have gone upon the subject, Phrenology is in perfect harmony with Divine Revelation, and, sir, I believe it is a science, the promulgation of which will tend greatly to elevate the human character, and place man in his proper sphere. In a number back, I read a severe remark (by a subscriber) on the Methodists. The circumstance which called forth the remark, as well as I recollect, was, a certain Quarterly Conference refused to give a young brother license, on the ground that he believed in the truth of Phrenology. Well, this was strange conduct in a Quarterly Conference; but, sir, the remark will not apply to Methodists in this southern division. I am a Methodist preacher, and a member of the Louisville Conference, and I know that the Methodist here are a pioneering and enterprising people. They always investigate before they condemn, and all that Phrenology asks is, a thorough and impartial investigation. I have found the PHRENOLOGICAL BUST you sent me to be of great service in locating the organs, and I wish you much success in disseminating truth. Receive the best regards of your obedient servant,

J. S. SCOBEE.

PERSEVERANCE UNEQUALED.—The following remarks were recently made by one of our co-workers and lovers of phrenological reform:

“I would not yield, or be discouraged from pursuing my phrenological mission (lecturing, obtaining subscribers, selling books, etc.), were I compelled to work eight months of the year on a farm, in order to raise money enough to defray my expenses the remaining four months.”

No such necessity can exist. Our friend will be liberally remunerated for his services in our noble cause.

NEW, bold, and inspiring ideas, are only born of a clear head, that stands over a glowing heart.

MR. EDITOR—I herein inclose one dollar, and desire a copy of your most excellent Journal. I have taken great interest in your science of late; have read most of your works on Phrenology, and think they contain the most useful knowledge of any works of the day; and as a teacher, I think the science ought to be taught in every school. I have a work of Mrs. L. N. Fowler, and think it one of the best school-books that can be obtained. It is perfectly adapted to the youthful mind. There is a great deal of prejudice against Phrenology here in Illinois; the worst of it is, to get them to read it. But I think it will not be long before it will be very popular here, and I trust do a great deal of good in reforming the morals of the people. I would not be deprived of the knowledge I have gained from it for all the wealth in Christendom. It is my meat and drink. Be assured that I shall do all in my power to forward the truths of Phrenology.

From your friend,
LIBERTY, Adams Co., Ill.

MARY E. TITUS.

PATHOLOGICAL PHRENOLOGY.

COLUMBUS, Ohio, 1848.

O. S. FOWLER—Dear Sir: We have in this city some rare specimens of humanity, which furnish the most incontestible evidences of the truth of Phrenology; and if you think they will be interesting to your numerous readers, you are at liberty to publish them.

CASE FIRST.—In the Lunatic Asylum of Columbus, there is a person by the name of Gaut, who has been insane for eight years. He is continually talking on politics, or some ambitious subject. He imagines he is governor, or president. His deportment is affable and very polite; his intellectual faculties are good; and his education has been of the first order.

He is very communicative with strangers, noticing very closely their dress and general appearance. He differs so much in his character from others of the same class, that I was induced to inquire the cause of his insanity, and was credibly informed by the superintendent that it was produced by an injury on the head; that a limb of a tree had fallen on the upper back portion of the head, precisely in the region of Self-Esteem and Approbateness.

CASE SECOND.—A few days since, a person in this city died with apoplexy, producing an extravasation or oozing out of the blood of the brain. On the morning following, his brain was presented before the class of medical students, and it was observed that the cerebrum was in a perfectly healthy condition, but the cerebellum highly inflamed, and full of dark blood, and the more so at the base of the brain.

It was remarked by our demonstrator, that it was astonishing that his intellect should have remained unimpaired almost to the last, although this was the second attack. Phrenology explains the cause of this. The intellectual portion of the brain being in the cerebrum, and that being in a healthy condition, his intellectual faculties would of course continue to perform their natural functions.

Yours for God and Humanity,

JEREMIAH WILLIAMS.

PHRENOLOGY IN MARTHA'S VINEYARD, MASS.

November 20, 1848.

FRIEND WELLS—I have just returned from a lecturing tour, and shall spend "Thanksgiving" at home. Success has attended my efforts. I have been the means of advancing the science, and, consequently, of doing good. I find that the people LOVE Phrenology when properly presented, and also that my interest and confidence in its renovating and purifying influence increase in the exact ratio of the effort put forth, and the knowledge acquired. I am "pressing forward," relying upon the certainty that I shall attain, if I "faint not." Finding my zeal more than equal to my strength, I have at length decided to direct my efforts in a somewhat different channel the next tour. My purpose is this. As I had not any books with me, to furnish those who wanted, I thought it would be well to get a good large stock, and go again to those places for the special purpose of furnishing them to those who have become interested. I shall also have some examinations to make, as it is always impossible to wait upon all who wish, during the last days of my stay in a place where I have lectured. It will also furnish a good opportunity to get subscribers for the Journal. Not having seen your prospectus for 1849, and being deficient in sample numbers, I have not accomplished as much as I should have done. Lecturing every evening seems rather to overtax my vital and nervous systems, and I think the plan proposed may be profitable, both to my health, the science, and the good of others. You will please send the following bill of books, by first express, including sample numbers of the Journal, and direct the box to

Yours, sincerely, DAVID P. BUTLER.

The above was not designed for publication, yet we take the liberty of giving it to our readers, and, at the same time, bespeak for our excellent friend and co-worker, a cordial welcome wherever he may go.

SPIRITUAL PHENOMENA, OR PREVISION.

THE following remarkable cases, of an apparently supernatural character, are copied from the UNIVERCELUM. They are undoubted facts, and by no means so rare as many suppose them to be:

"I am," says Zschokke, "almost afraid to speak of this, not because I am afraid to be thought superstitious, but that I may thereby strengthen such feelings in others. And yet it may be an addition to our stock of soul-experiences, and therefore I will confess! It has happened to me sometimes on my first meeting with strangers, as I listened silently to their discourse, that their former life, with many trifling circumstances therewith connected, or frequently some particular scene in that life, has passed quite involuntarily, and as it were dreamlike, yet perfectly distinct before me. During this time I usually feel so entirely absorbed in the contemplation of the stranger's life, that at last I no longer see clearly the face of the unknown, wherein I undesignedly read, nor distinctly hear the voices of the speakers, which before served in some measure as a commentary to the text of their features. For a long time I held such visions as delusions of the fancy, and the more so as they showed me even the dress and motions of the actors, rooms, furniture, and other accessories. By way of jest, I once, in a familiar family circle at Kirchberg, related the secret history of a sempstress who had just left the room and the house. I had never seen her before in my life; people were astonished, and laughed, but were not to be persuaded that I did not previously know the relations of whom I spoke; for what I had uttered was the LITERAL truth. I on my part was not less astonished that my dream-pictures were confirmed by the reality. I became more attentive to the subject, and, when propriety admitted it, I would relate to those whose life thus passed before me the subject of my vision,

that I might thereby obtain confirmation or refutation of it. It was invariably ratified, not without consternation on their part. I myself had less confidence than any one in this mental jugglery. So often as I revealed my visionary gifts to any new person, I regularly expected to hear the answer—'It was not so.' I felt a secret shudder when my auditors replied that it was true, or when their astonishment betrayed my accuracy before they spoke."

Another fact we borrow from a recent work by a physician. A mother, who was uneasy about the health of a child who was out at nurse, dreamed that it had been buried alive. The horrid thought awoke her; and she determined to set off for the place without a moment's delay. On her arrival she learned that after a sudden and short illness, the child had died, and had just then been buried. Half frantic from this intelligence, she insisted upon the grave being opened, and the moment the coffin lid was raised she carried off the child in her arms. He still breathed, and maternal care restored him to life. The truth of this anecdote has been warranted—we have seen the child so wonderfully rescued—he is now, in 1843, a man in the prime of life, and filling an important post.

The Jesuit Melvenda, the author of a Commentary on the Bible, saw one night in his sleep, a man laying his hand upon his chest, who announced to him that he would soon die. He was then in perfect health, but soon after being seized by a pulmonary disorder, was carried off. This is told by the skeptic Bayle, who relates it as a fact too well authenticated even for the apostle of Pyrrhonism to doubt.

We will conclude this present paper by the following, which is not merely given on the authority of the most illustrious of our modern chemists, but which is related as occurring to himself.

Sir Humphrey Davy dreamed one night that he was in Italy, where he had fallen ill. The room in which he seemed to lie struck him in a very peculiar manner, and he particularly noticed all the details of the furniture, etc., remarking in his dream, how unlike any thing English they were. In his dream he appeared to be carefully nursed by a young girl, whose fair and delicate features were imprinted upon his memory. After some years Davy traveled in Italy, and being taken ill there, actually found himself in the very room of which he had dreamed, attended by the very same young woman, whose features had made such a deep impression upon his mind. The reader need not be reminded of the authenticity of a statement resting upon such authority, eminent alike for truth that would not deceive, and intelligence that could not be deceived.

From the Homestead Journal, Salem, Ohio

PHRENOLOGY IN SALEM, OHIO.

DURING a course of lectures which are about being closed in Paris, Stark County, Ohio, delivered by the Rev. B. F. Hatch, upon the subject of Phrenology and Physiology, and the importance of these sciences being understood in the education of the youth, the citizens assembled this evening in a very respectable and intelligent audience, and in expression of their thanks, appointed Dr. N. L. Price to the Chair, and W. A. Smith, Secretary. When, on motion, a committee was appointed to draft resolutions, when the following were presented and adopted by a unanimous voice:

Inasmuch as the sciences of Phrenology and Physiology, when properly understood, tend to make men better, and to improve their condition generally; therefore—

RESOLVED, That this meeting tender a vote of thanks to the Rev. B. F. Hatch, for his able exertions in illustrating the scientific principles of Phrenology and Physiology, and rendering his lessons in this place both instructive and highly entertaining.

RESOLVED, That in our opinion, the scientific sermon delivered by him, dur-

ing the course of his lectures, is calculated to advance the cause of true piety, and incite mankind to place a higher estimate on virtue, and a virtuous life; to destroy sectarianism, and, in a great degree, remove discord and disunion from among men.

RESOLVED, That the delineations of character, as given by Mr. Hatch, were entirely satisfactory to the public, as well as highly creditable to the lecturer, testing the great principles of Phrenology practically.

After the report of the committee and the adoption of the above resolutions, the following resolution was introduced by W. A. Smith, and passed with only one dissenting voice:

RESOLVED, That mutual reconciliation should, under all circumstances, characterize the actions of men, and that in the meeting of last evening, although Mr. Hatch manifested a conciliatory spirit, yet he met with the most bitter and unrelenting opposition from the clergy, who have ever stood out in opposition to truth and science.

On motion, it was moved and carried, that the proceedings of this meeting be signed by the proper officers, and a copy presented to the Rev. Mr. Hatch, and also, that a copy for publication be sent to the *Homestead Journal*, Salem, Ohio, and the *American Phrenological Journal*, published by Messrs. Fowlers & Wells, New York.

W. A. SMITH, Secretary.

N. L. PRICE, M. D. Pres.

THE VARIOUS STAGES OF THE MESMERIC CONDITION.

FIRST, the simple sleep, without phenomena of any description. Secondly, the deep sleep, or coma, in which the sleeper speaks to the Mesmerizer, and exhibits attachment, or sympathy, or attraction, according to the passes, and insensibility to pain. Thirdly, the sleep-waking state, in which the patient converses freely, and often noisily, with the Mesmerizer, and shows community of taste and sensation, etc. It is this peculiar freedom of manner that is exhibited by the sleep-waker in this stage, which is often so perplexing to the stranger and to the incredulous. The skeptic cannot understand it, and will not believe it to be genuine. In short, he deems it the most impudent part of the whole imposture, though, in truth, it is one of the most convincing points as to the reality of Mesmerism. Dr. Forbes, in a paper in the *Medical Gazette*, on his search for clairvoyance, speaks of a sleeper "waking up in the brisk, pert humor common to the, so-called, somnambulists." This "brisk, pert humor," however, is what I have seen manifested in the sleep-waking state by all classes of patients—by the most ignorant and the most refined—by those whose delicacy of taste would shrink from thus exhibiting themselves, and by those who have never seen or heard of Mesmerism. Mr. Townshend says, "Mesmerized persons speak with a freedom, instances of which being related to them in their waking condition, cause them surprise, and even vexation. I have had patients apologize to me for what I told them they had said or done during their sleep, and evidently were more than half incredulous as to its truth." Dr. Elliottson observes, "The generality of this striking effect is one proof of the reality of the Mesmeric state. This happy feeling of equality depends upon the cerebral character and education of the patient. Those whose familiar conversation (when awake) is marked by levity, may, in the Mesmeric state, rattle and be rude—and then, if there is a degree of delirium mixed with it, the conduct begets a suspicion of imposition." Dr. Esdaile describes how the same freedom of manner developed itself among the Hindoos. He mentions a case, where (to use his own words) "those who did not see the somnambulist, may imagine how little the poor fellow knew what he was about, when they are told that he took the 'longitude' of the Judges of the Supreme Court with the cool impudence and precision of a cabman." But the most striking instance is that recorded by Mr. Eliot Warburton, of what occurred at Damascus, with

a black slave whom he Mesmerized. The sleeper, with a fearful howl, suddenly started to his feet, flung wide his arms, seized a large vase of water, and dashed it into fragments, smashed a lantern into a thousand bits, and rushed about the court-yard. All this was done by a slave in the presence of his master! When awakened, he was quite unconscious of all that he had done, but described his sensations as having been delightful—that of perfect freedom—of a man with all his rights, such as he had never felt before in his life. The fourth stage is that of clairvoyance, and of the ecstatico-prophetic, in which the sleeper appears to acquire new senses, and obtains, with the vulgar, the reputation of miraculous. Clairvoyance has several degrees, and various powers. Mental traveling, thought-reading, prevision, introvision, pure clairvoyance, are the terms most generally employed to describe the highest phenomena. Of these, introvision, by which the clairvoyant is enabled to see the structure of the human frame, and report the condition of a diseased organ, would seem to be the most useful. Clairvoyance is a fatiguing and exhausting condition. The presence of skeptics has a disturbing effect. It is not always the same on all occasions (most especially, it is said, with women); and, if the faculty be overworked, it will fail altogether. Clairvoyants are very vain of what they can perform, and are fond of creating wonder. If the Mesmerizer encourages display, their vanity will increase, and their wonders also. This has been the source of much imposture, and of discredit to Mesmerism.—SANDRY'S MESMERISM AND ITS OPPONENTS.

HYDROPATHY.

PERUVILLE, TOMPKINS CO. N. Y., Nov. 16, 1848.

MESSRS. FOWLERS & WELLS:

I am a regular built M. D.—a graduate of the Berkshire Medical School—a pupil of Professor Willard Parker, of your city, and of the Hon. H. H. Childs, M. D., of Pittsfield, Mass.—educated, of course, according to the straitest sect of Allopathy, and for sixteen years a practitioner of that school. But a change has come over the spirit of my dreams. I have been guilty of independent thought. In my investigations, I have ventured to step out of the circle marked out by high medical authority, and have become a convert to HYDROPATHY. An acquaintance with the treatment pursued at the Glen Haven Water-Cure and its success, with a careful perusal of several works on the Hydropathic treatment of diseases, has done the business for me; and I now have as much zeal in the promotion of the WATER-CURE SYSTEM of practice, as I formerly had in advocating the peculiar merits of phlebotomy, calomel, antimony, and other means of human butchery; and I believe it to be a zeal altogether more in accordance with KNOWLEDGE.

I have not had an opportunity of becoming acquainted with the Water-Cure Journal, but have seen favorable notices of it. Will you send me a few numbers as specimens? If it is what I suppose it to be, I will become a subscriber for the next volume (I suppose the volume commences the first of January), and if you will give me permission, I will endeavor to procure you other subscribers;* as I propose to spend some time during the winter in lecturing on the laws of health and the Hydropathic treatment of disease.

Yours truly,

J. H. STEDMAN, M. D.

* MOST ASSUREDLY, friend Stedman—glad to take you by the hand. We always find, where "INDEPENDENT THOUGHT" prevails, that "KNOWLEDGE" triumphs. This Hydropathic system is destined to become one of the great reformatory measures of the nineteenth century. Your labors cannot fail to be productive of great good to man. Let us hear from you frequently.

HENRY WARD BEECHER AND PHRENOLOGY.

Those who affirm that Phrenology is inimical to religion are practically refuted in the person of this distinguished divine. He is the star of Brooklyn and New York cities. No church in Brooklyn can begin to hold the crowds that flock to hear him, whenever he opens his mouth to speak. No man's sermons are as widely heralded in the papers. No book has out-sold his lectures to young men. And this man is a phrenologist. He studied this science along with the editor when we were college classmates together. No sermon like that epitomized below could have been prepared, except by a phrenologist. He says the PASTORAL aid he derives from Phrenology is greater than from all other sources combined, except the Bible. Such is the unbiassed testimony of one of the very first divines of our age. And many more respond amen, as seen in our list of distinguished men who hail Phrenology as a TRUTH, and a religious helpmate.

The following is an epitome of Dr. B.'s discourse before the Alumni of Williamstown College, at its last commencement:

"The subject of Mr. Beecher's discourse was Sympathy, with a special application to an existing system of theological training, and mode of preaching. He commenced by a strict and thorough analysis of sympathy, which he presented as of two kinds—the sympathy from likeness, or direct sympathy, and the sympathy existing between opposite natures, being the sympathy of benevolence, or recuperative sympathy: direct sympathy exists between similar natures, as between holy beings, and between God and the regenerated nature of man. Sympathy of the second kind is that of a holy God for a sinful being, or of a Christian for the unregenerate, manifested in benevolent exertions for the recovery of the sinner.

"Mr. Beecher specially dwelt on the importance of cultivating the latter sympathy in this life. This position he endeavored to establish by arguments drawn from the philosophy of the universe, from the example of Christ, from the teachings of the Bible, and the wants of the world.

"Among the obstacles to the cultivation of this sympathy of benevolence, are the intellectual contemplation of God; a mistaken idea of self-culture; absorbing love of truth as a system, and excessive intellectual culture.

"Under these divisions Mr. Beecher was led to speak of the doctrine of the sinfulness of man as underlaying the whole Bible, as presupposed in the existence of a Bible, as hospitals presuppose disease. The more the doctrine of a sinful nature is disregarded, the less will be the benevolence, since the sympathy of benevolence increases as the difference between the good and bad increases, being in the inverse order that governs DIRECT sympathy, which increases as the difference between two beings DECREASES.

"Mr. Beecher was severe upon those who spend their lives in self-culture, for their own good, rather than for the good of others. He was thus led to discuss the fundamental principle of life, namely: For what end shall we live? We think we are safe in saying that Mr. B. considered this end to be the DOING good, rather than the BEING good. Not but that we must BE good to do good, but the ultimate end must be the doing of good. The being good, according to the speaker, follows the doing good, instead of the effecting good necessarily resulting from being good. He was equally severe upon those ministers, who, nursing their minds in abstract contemplation, preach about the attributes of Deity, separated and in the abstract, without presenting God as the sympathizer with and Saviour of mankind. He compared such a one to a chemist, who should offer his guest the elements of a peach, nicely parceled out, instead of the peach itself, with the assurance that in eating all those elements he would have partaken of a peach. 'For my part,' said Mr. B., 'I would rather eat the vulgar peach, just as it grew on God's trees.'

"He bore hardly upon those who spend their lives in study—in acquiring without distributing; who, unlike the diamond, absorb the light without reflecting it. He compared them to the whale, as they are useful only when they are dead

and cut up, when the oil of truth can be TRIED OUT of the obesity of their acquisitions. He styled such as usurers, with books for coin and brains for treasures. He considered education as a means to an end, and not an end in itself. He deemed the knowledge of human nature to be got by intercourse with men, rather than by the severe study of one's self; that the human heart is to be seen by watching its outward manifestations in life, rather than the inner workings, as seen by the introverted eye of reflection.

"Whatever difference of opinion is expressed in regard to the views of Mr. Beecher, all agree in pronouncing the address a most remarkable and masterly production. It was the work of genius, bold in conception, and sparkling with originality. He spoke, indeed, with unsurpassing power and eloquence. His illustrations were most graphic, his sarcasm pointed, and his delivery earnest."

CONCORD PHRENOLOGICAL SOCIETY.

ONLY a year ago, the interest in Phrenology in this capital of New Hampshire, was comparatively trifling. Within that time a few of its warm friends, aided by two courses of lectures by O. S. and L. N. Fowler, which were very fully attended, have succeeded in breaking down a powerful opposition, and not only establishing a strong current of popular belief in its favor, but circulating hundreds of dollars worth of Phrenological works, and forming a flourishing Phrenological Society, from the Constitution of which the following are extracts.

"The objects of this Society shall be the advancement of the sciences of Phrenology and Physiology, and the promotion of intercourse among phrenologists, by meetings for the reading of papers, the exhibition of casts, busts, and other illustrative specimens, and by discussions and investigations; to point out the importance of Phrenology, as the true philosophy of mind, and its several applications in education, self-improvement, jurisprudence, and medicine; to correct misrepresentations respecting the science, and to awaken a more extended and lively interest in its cultivation.

"Any person on being elected, and taking their seats as members of this Society, shall sign the Constitution and By-Laws, and pay to the Treasurer the sum of one dollar for a gentlemen, and fifty cents for a lady, as an admission fee.

"The stated meetings of the Society shall be held on the first and third Monday evenings of every month.

"It shall be the duty of the President to preside at each meeting, preserve order, regulate the debates, decide all questions of order, and propose questions for discussion, in case no question is before the meeting.

"It shall be the duty of the President, and in case of his absence, the presiding officer, at each stated meeting of the Society, to appoint some member whose duty it shall be, at the next succeeding meeting, to read a paper on PHRENOLOGY, PHYSIOLOGY, or some of the NATURAL SCIENCES. It shall also be the duty of the President, at the expiration of his term of office, to present to the Association a synopsis of the proceedings of the Society during his term of office.

"It shall be the duty of the Board of Trustees, upon order of the Society, to report, from time to time, the character and cost of such books, casts, and busts, and other matters as they may deem of desirable requisition to the Society. It shall also be their duty to provide a room, and have it suitably furnished for the meetings of the Society."

PHRENOLOGY IN RICHMOND, VA.—Our friends Tisdale and Hardenburgh, have supplied themselves with a stock of our publications, and will furnish them at New York prices. Give them a call.

THE USES AND ABUSES OF AIR.*

THERE are certain physiological truths which have a most important connection with the subject of ventilation, when considered in relation to the functions of the brain.

The first of these truths is, that the brain, though its weight is only one fortieth of that of the whole body, yet it is estimated to receive one fifth of all the blood which flows from the heart. In proportion to its bulk, its arteries are more numerous, and larger, than any other.

The reason for this most extraordinary distinction, is found in the peculiar character of its duties. It is the immediate seat of the mind; it never sleeps; as the organ of thought, it is ever at work: while the organs of digestion, of motion, and others, are in repose, and obtaining a renewal of strength, it is in action, superintending, as it were, the performance of all the others, and has no rest.

The next fact to be noticed in this connection is, that it is especially in the HOURS OF STUDY, when the brain works hardest, it requires the blood with which it is furnished to be decarbonized to the utmost degree. It was the opinion of the celebrated physiologist Boerhaave, that the blood sent to the brain is more aerated than any other; an opinion probably formed from the fact that it is sent to it sooner and more directly, after passing through the lungs.

In addition to these physiological truths, we have, in proof of the greater necessity of supplying the brain with pure blood, the pathological fact of the greater and more immediate liability of this organ to disease, by the inhalation of impure air. Its effects are FIRST seen upon the mental and other faculties directly dependent on this organ, and then through it upon other functions. Sudden and fatal results are well known to ensue from the respiration of carbonic acid gas in a more concentrated form, but serious pathological effects are scarcely less certain, though they may be less immediate, when this noxious gas is breathed in the more diluted form, in which it is found in long-used and pent-up apartments.

Among the effects produced by remaining in an impure atmosphere, there is an almost immediate one to which the attention of teachers, and all concerned in the care of schools, should be constantly drawn; it is, that condition of listlessness, languor, and irritability, so often observed in both pupils and teachers.

GREAT MEN'S HEADS.—Cist's Advertiser gives the following as the measurement of the heads of a number of great men: Napoleon, 7 1-2 inches; Gen. Washington, 7 1-2 full; Gen. Scott, 7 1-2 do; Gen. Jackson, 7 1-2 do; Henry Clay, 7 1-2; Martin Van Buren, 7 1-2; Daniel Webster, 7 1-2; John C. Calhoun, 7 1-2; John Quincy Adams, 7 3-8.

Evidently an error, as Webster has the largest head in the list, Napoleon's excepted.

A WATER-CURE.—A large glass of water sipped ten drops at a time, in perfect silence, till the whole be taken, is said to be a convenient cure for a person in a passion. This is the last application of the "water-cure."—N. H. OASIS.

GOOD ADVICE.—Never enter a sick room in a state of perspiration, as the moment you become cool your pores absorb. Do not approach contagious diseases with an empty stomach, nor sit between the sick and the fire, because the heat attracts the thin vapor.

* From a work by this title, recently published by J. S. Redfield, New York. For sale by Fowlers & Wells. Price 12½ cents—mailable.

CAN A MAN BE A MAN WHO DISLIKES HIS WIFE?

To our remark that "he was no man who disliked his wife," the Lynn Pioneer rejoins as follows: "It seems to us quite absurd to talk at all of a man who dislikes his wife; for, such is our idea of marriage, we can form no conception of the possible existence of such a man." Judging by this test, men are not over-plenty now-a-days.

He also requests the Journal to solve the problem it suggested, "whether a man can be good who loves one woman, but is married to another." Our answer is, first, that "LOVE CONSTITUTES MARRIAGE," and, secondly, that love of a conjugal companion is one of the first of virtues, and connubial discord one of the greatest of vices. Does this answer?

SIGNS OF THE TIMES.—The Ladies PHYSIOLOGICAL INSTITUTE, of Boston, recently held a Fair at Washington Hall, in Bromfield street, the object of which was to purchase new apparatus to illustrate the great principles of Physiology, that especially belong to the sphere of daughters, mothers, and wives.

This is as it should be, and we rejoice that the women of Boston have set an example, which must, eventually, become fashionable throughout our country.

HEREDITARY INSANITY.—The Mr. Phillips, who committed suicide at Brattleborough, Vt., last June, worth over half a million, belonged to a suicidal family, on his mother's side, whose name was Henshaw, four of whom had previously taken their own lives. Disappointed love was the direct provoking cause. He had been kept as secluded from society as possible.

OUR ENGLISH AGENCY.—We have completed arrangements, by which our subscribers in England, Scotland, and Ireland may now receive their Journals more promptly. We shall send a monthly package to our agents in LONDON and LIVERPOOL, who will attend to the proper distribution of them. We hope soon to complete arrangements for an agency in Germany, the birth place of Phrenology, and another in France.

JAMES GILL writes us from Bridgeport, Ohio, stating that he intends to travel during the winter, to procure subscribers to our Journal, sell books, and establish Phrenological societies. We have recently shipped him a quantity of our publications. May his efforts be crowned with success.

MESSRS. WRIGHT & ELLICOTT, of East Pembroke, Genesee Co., New York, will furnish our publications at wholesale and retail to all who may desire them. Our friends in that vicinity will do well to give them a call.

The relations of our bodies to the food which sustains them are such, that when there is a necessity for an additional supply of it, nature has implanted within us certain sensations, which indicate this necessity. These sensations are painful, distressing, urgent, and of such a peculiar character, as at once to point to the means of relief. But our aliment is so placed, that we must go in search of it. It is not furnished immediately at our hands, and in such profusion that we can stand still and let it drop into our mouths.—**USES & ABUSES OF AIR.**

THE EDINBURGH QUARTERLY.—The republication of the Edinburgh Quarterly will be suspended for the present. Should we conclude to go on with it, further notice will be given. Meanwhile, our whole energies will be given to the **AMERICAN PHRENOLOGICAL JOURNAL** and the **WATER-CURE JOURNAL** and **Herald of Reforms**, both of which have obtained a wide circulation throughout our whole country. They may be ordered in clubs, separate or together. Terms the same—namely, \$1 a year each, in advance. It should be borne in mind, however, that all subscribers' names should be written on **SEPARATE PAGES**, SPECIFYING, DISTINCTLY, which of the two journals are wanted.

In view of the fact that each journal is distinct and independent of the other, both treating on different but important subjects, and that the price of both together, to clubs, is so trifling, it is presumed that many will subscribe for both.

VOLUME XI. (ELEVEN) OF THE AMERICAN PHRENOLOGICAL JOURNAL will commence on the first of January, 1849. All subscriptions will commence and close with the volume. It is now a good time to form clubs for 1849.

THE WATER-CURE JOURNAL AND HERALD OF REFORMS, Volume VII. (SEVEN), will also commence with the beginning of the New Year, in January, 1849. For particulars see prospectus.

NEW PHRENOLOGICAL SOCIETIES, which are constantly springing up, will be noticed in subsequent numbers of the Journal. Will all who are organized report progress?

HUMAN LIFE ESTIMATED BY PULSATION.—An ingenious author asserts, the length of a man's life may be estimated by the number of pulsations he has strength to perform. Thus, allowing seventy years for the common age of man, and sixty pulses in a minute for the common measure of pulses in a temperate person, the number of pulsations in his whole life would amount to 2,207,520,000; but if by intemperance he forces his blood into a more rapid motion, so as to give seventy-five pulses in a minute, the number of pulses would be completed in fifty years, consequently his life would be reduced fourteen years.

BOOK NOTICES.

INSANITY, OR OBSERVATIONS ON THE MANIFESTATIONS OF MIND. By J. G. SPURZHEIM, M. D. With Plates, Notes, and other Improvements, and an Appendix, by A. Brigham, M. D. Price \$2 00.

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